

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Property and Stolen Goods

IN our correspondence column last week, T. J. O'Meara takes us courteously to task for a statement made in an editorial which, as a whole, "enunciated a sound doctrine, but veered slightly toward the illogical in its conclusions." As cited by Mr. O'Meara, the statement attributed to us is that "justice bids us reject every plan for helping the worker which takes the property of any man," an opinion which "should have had attached to it a qualifying rider." How about "property" acquired by dishonest means? asks Mr. O'Meara.

We need not quarrel about terms, but had Mr. O'Meara quoted the final words of the statement which he found incomplete, he would have quoted a "qualifying rider." For what we wrote was: "Justice bids us reject every plan for helping the worker which takes the property of any man, *or encroaches upon any right wherever found.*" Obviously what we were talking about in this connection was some temporal possession rightfully acquired, to which, therefore, the holder has a claim in justice. What the thief acquires is not property, but stolen goods, and it would be stressing the obvious to assert that he has no right to them.

For this reason, Mr. O'Meara's question, "if compulsory restitution were enforced, would that, in a moral sense, be taking the property of another?" seems somewhat superfluous. On this point, there can be no difference of opinion. The answer remains the same whether the thief has waylaid a citizen and stolen his watch, or as the manager of a corporation has defrauded workers of their just wage, or as the head of a great financial organization has floated securities which he knew to be worthless. By whatever name you call him, a thief is one who

has acquired goods unjustly, and despite all protection which may be thrown about him by the civil law, he is bound to restore his ill-gotten gains. What he has is not "property," but loot.

There can be no doubt, as we pointed out in the editorial under discussion, that the economic system still in favor in this country has permitted "wealth and the sources of wealth to sluice into a few pools." The result is that a few men are "able to control the bulk of credit"; hence, "industry is at their mercy, and recurring periods of want and hunger are inevitable." The remedy which we suggested is not new, except in the sense that it has never been tried. We cannot fight injustice and oppression by injustice and oppression, even though the immediate results of that program promise to bring relief to toiling millions. If our purpose is to establish the Kingdom of God on earth, our weapons must be those of the Spirit.

The excesses of well meaning but misguided reformers prompted Leo XIII to point out, in his famous Labor Encyclical, that rights must be respected wherever they may be found. This obligation rests upon governments and parties, no less than upon the individual citizen. To this obligation must be added the duty of charity, and governments in particular should even show favor to the wage earner and to all struggling members of society. Justice prompts us to give every man what is his due, and to make reparation when an injury has been done him. But charity has a higher aim, and will not allow us to rest satisfied with merely respecting our neighbor's rights. Acting in its spirit, we do for our neighbor not only what we are obliged to do, but more, and even as much as we can do. We do not look to what he can claim in the name of justice alone, but to what is imposed upon us by the law of love. Love, then, is the safeguard of charity, and hav-

ing regard for the inadequacy of all human efforts, it does not seem incorrect to hold that unless we aim at charity we shall not uniformly achieve justice.

It has been said that heresy is the result of stressing one truth in the religious field to the practical exclusion of all others. In our struggles for the triumph of justice, and especially in our claims for the man who earns his daily bread by the sweat of his brow, we cannot afford to forget that rights must be respected wherever they may be found. That is fundamental. The principle does not mean that the right to property is the most sacred of human rights; but it does mean that the right to hold property is sanctioned by the natural and the Divine laws. Certainly the use of that right can be restricted, and should be, particularly in this country, where it has often run riot. But the right itself exists, and no true social progress can be founded on a program which denies it. Of that truth, modern Mexico and the Soviet afford ample evidence.

We quite agree with Mr. O'Meara that what is called "big business" has long battered upon ill-gotten gains. Under the present system, it will not only decline to make restitution, but will deny that any obligation exists, and calmly continue to exploit the public. There is no cure for this iniquitous condition, except, as Leo XIII wrote, in a return to the principles of the Gospel of Jesus Christ. The signs of that return are not at present encouraging, but efforts of men whose armor is justice and charity can never be lost. The day of the Lord may be distant, but it will surely dawn.

Wrecking the Constitution

IN his address on Constitution Day, Secretary of Commerce Daniel C. Roper hinted that the Federal Government might need a larger delegation of authority. Some thought that the Secretary, speaking for the Administration, would seize this occasion to come out boldly for an Amendment to the Constitution, but, like the President, the Secretary declined to be "drawn," and contented himself with asserting that "if there is not sufficient constitutional authority for the Federal Government to deal properly with a devastating, nation-wide social and economic emergency," it should not be considered anarchical or unconstitutional to ask the people to widen the scope of the Government's powers.

More forthright was the address of former President Hoover, delivered on the same day at San Diego. Mr. Hoover is convinced that since the powers delegated by the Constitution are ample, no Amendment is needed. But he felt that the Administration was on very dangerous ground in trying to persuade the country that "we cannot longer accommodate the growth of science, technology, and mechanical power to the Bill of Rights and our form of government." These attempts had set up bureaucracies at Washington whose activities "are the same sort of first sapping of safeguards of human rights that have taken place in other lands." With an unwonted eloquence, Mr. Hoover observed: "Liberty never dies from direct attack. No one will dare rise tomorrow, and say he is

opposed to the Bill of Rights. Liberty dies from encroachment and neglect of safeguards."

Mr. Hoover's eloquence loses no force from the circumstance that its source is Washington's Farewell Address. Difference of opinion as to the necessity of an Amendment conferring new powers on the Federal Government is inevitable. But there can be no difference of opinion on the fact that a persistent campaign by the Federal Government to secure by indirection what the Constitution directly forbids, is a sure way of wrecking the Constitution. The Constitution is the fundamental law of the land, and it binds Congress, the President and the Courts, as firmly as it binds all officials and every citizen. It can be changed, but it must not be set aside unchanged on the plea that it hinders the common good. That policy is, in substance, rebellion.

Politics in Congress

SOME weeks ago, in an address to his neighbors at Hyde Park, President Roosevelt referred to the folly of electing local officials because of their allegiance to a political party. It seems to us that the principle underlying the President's statement is capable of a much wider interpretation. Why vote for State officials on the ground that they are Republicans or Democrats? Why follow party dictation in electing members of Congress? Why, for that matter, choose a Democrat for President rather than a Republican?

In most cases, no other reason than custom can be given. When the Republic was young, men were sharply divided on political issues which went straight to the very foundations of the Constitution. On one side, there was a group intent on extending the sphere of Federal influence. Headed by Hamilton, these men were the representatives of the modern Republican party. On the other side were the strict constructionists, guided by Jefferson, the founder of the modern Democratic party. Today, the labels might be interchanged. A Democratic President has created a centralized system of government, hitherto unknown in this country, while the Republican party attacks his plans, and publishes statements which might well win the approval of John C. Calhoun.

The truth is that today, and for many years, the terms "Democratic" and "Republican" have ceased to have any distinctive meaning. The party in control at Washington always works to increase its authority and influence, while the other party prepares its case for the next election by compiling a record of instances of usurpation of power at Washington. That was done by the Democrats in 1912 and in 1928, and by the Republicans in 1920 and 1935. Each party favors centralization when it controls the purse strings, and denounces centralization when its control is removed. In this respect, the difference between them is Tweedledum and Tweedledee.

Misguided devotion to party has weakened all government in this country, but nowhere has it done more harm than in Congress, especially in the House. If Congress is to maintain its place as one of the branches of this gov-

ernment, we must forget party labels, and choose members for their ability. To a certain extent the Senate has redeemed itself by its investigations, of great value to the public, but probably at no time in our history, has the House sunk lower in the public esteem. While we cannot hope, party loyalty being what it is, to have 435 men of outstanding merit in the House, we surely should have more than a dozen.

The Needs of Youth

THE commission fostered by the American Council on Education has organized by appointing Dr. Homer P. Rainey, until recently president of Bucknell University, as its director. As expressed in a letter from President Roosevelt, the purpose of this commission is "to conduct a five-year study of the problems of American youth." A grant of \$800,000 has been made by the Council, and the commission will be closely associated, at least at the outset, with the National Youth Administration, created some months ago by order of President Roosevelt.

It has long been evident that a study of the problems of American youth is sorely needed. Dr. George H. Zook, president of the Council, is not guilty of exaggeration when he writes that unless we can learn how to care for our young people, our whole social structure is threatened with ruin. At the present time, many educational institutions are unable to deal adequately with the difficulties which have arisen because of recent economic and social changes; furthermore, thousands of young people are no longer under the influence of any institution.

Dr. Zook's warning merely repeats what thoughtful teachers and, in particular, Catholic educators, have been preaching for more than a generation. For the "problems" of which we now complain are not new. They are not the creation of the disturbed economic conditions through which we are passing. They are as old as human nature itself, and the prevailing depression has merely pointed and emphasized them. Fundamentally, the problem is simply this: what can we do with our young people, after a majority of them have been trained in schools from which religion, and a moral code based upon religion, have been excluded?

Perhaps Dr. Rainey and his commission will catch more than a glimpse of this fundamental problem before they conclude their five-year study. If they do not, they will have nothing of value to offer. For nearly a century we have relied upon secularized education to furnish the state with upright men and women, and this education has failed egregiously. Within the last generation or two, we have added playgrounds, social centers, "liberalized" programs in the elementary and secondary schools, and other recreational and educational devices. That these are worthless, we would not say; that they are expensive, we are beginning to learn; but that they have not given us a generation of God-fearing, upright men and women, is certain. The very existence of this commission is evidence of the fact that something is seriously wrong. We spend

more time and money than any other nation on earth for educational purposes, and at the end of all this largesse, we exceed all other peoples in the number and variety of our youthful criminals.

We confess that we are not heartened by the preliminary "eight-point" program submitted by Dr. Rainey. Assuredly, we sympathize with his desire, expressed in the first point, "to know in as great detail as possible what is the youth problem," and we sincerely trust that all agencies dealing with youth, particularly all Catholic agencies, will help him to find the answer. But it seems to us that even a preliminary announcement should envision the spiritual needs of young people, as well as the general need of "a critical evaluation of the goals of our great educational system," and of "desirable objectives for the entire field of secondary education." No doubt, too, it is important to consider the leisure-time activities of youth, the enrolment in rural schools, and vocational opportunities.

But all this is surface work. It will mean little in the solution of youth's problems, unless the commission can get into the heart and soul of the matter, and end with the realization that young people cannot fight the world, the flesh, and the devil, without the aid of religion. But if they learn nothing of religion at school, where will they learn it? And if they are not imbued with religion and morality, how, to recall Washington's Farewell Address, can this country endure?

However, we must not expect too much from a preliminary announcement. We wish the commission well, and we trust that Catholic educators will cooperate with its work. They have something to give which the commission can obtain from no other source.

De Valera on War

ONE of the most eloquent addresses ever heard by the League of Nations was delivered by the President of the Irish Free State on September 15. "Why cannot nations put into enterprises of peace the energy they are prepared to squander in the futility and the frightfulness of war?" he asked. Although nations protest today that they have no funds to aid the hungry and to put the unemployed back to work, "tomorrow money unlimited will be found to provide for the manufacture of instruments of destruction. Why cannot the spirit of justice deal with wrongs when we perceive them?"

"The futility and the frightfulness of war" are words that stress with unusual clarity the reality of war. War settles nothing, and invariably leads to new conflicts. For more than four years in our own time, the world awoke day after day to witness new scenes of horror, and men swore that this must be the war to end all wars. Yet hardly had the sounds of conflict died away, and the representatives of peace were not yet gathered at Versailles, when preparations for new and larger armaments began. What did France or Italy or Great Britain or the United States "win" in the late War, but slain and mutilated soldiers, a stricken people, devastated fields, and new

burdens of debt? In truth, no nation "wins" a war in these modern days, but all lose.

The eloquent appeal of President de Valera will not go unheeded if, at this hour, the nations which feel themselves most aggrieved can learn that there is nothing in war but futility and horror. All Europe has declared itself against war, and the authority of the League of Nations sustains the protest. "The final test of the League of Nations and all that it stands for, has come," said Mr. de Valera. If its delegates acquiesce in the conclusion that the peace of the world can be saved only at the expense of the weak, by giving the aggressor a free hand to do his worst, the future is indeed dark. The spirit of justice must deal with wrongs, wherever they are perceived. We cannot hope to build a lasting world peace on a basis of injustice.

Note and Comment

Encyclical's Birthday

OUR last week's issue carried an article showing that the chief purpose of all Eucharistic Congresses is to give public honor to Christ, King of the World. Our writer quoted Pope Pius himself in support of this view, although, of course, along with the Pope he recognized the patent fact that another purpose of such Congresses is to increase devotion to the Eucharist and to thank God for its institution and benefits. All this, however, reminds us that the "Encyclical on the Feast of Jesus Christ, King," is nearly ten years old. It makes fascinating reading today, and hooks up pretty emphatically with the current news from Mexico, Germany, Russia, and Geneva, and—in quite another sense—with the Pope's own recent pronouncements from Castelgandolfo. Pius XI issued the Encyclical in December, 1925, expressing the hope that the annual celebration of the feast "will at last lead back society to our Blessed Saviour . . . and will greatly assist all nations towards a condemnation of and a reparation for those public apostasies which secularism, with so much harm to society, has given birth to." Towards the end of the Encyclical the Holy Father wrote a sentence which (with several small abbreviations) we quote:

Therefore, We desire that a *course* of sermons be preached every year on fixed days in every parish for the celebration of this Feast, so that the Faithful, instructed fully in the nature, meaning, and importance of the Feast, will be brought to lead lives worthy of subjects of the Divine King.

We offer no comment, except that implied by our italicizing of several words. The Feast falls annually on the last Sunday of October.

Business And Voltaire

BUSINESS is starting out in a new role. We were accustomed to the commonplace that business had nothing to do with religion. When religion attempted to make timid observations upon the possible connection between

business and the Ten Commandments, business felt that its sacred privacy had been invaded. Then came the Golden Rule espousal of religion by business, with its pronouncements on the good life for the soul as well as for the body. The latest turn, however, is for business to take up the cudgels against "fanaticism and hypocrisy," and start preaching the doctrine of Voltaire and the Little Blue Books. This particular privilege is reserved for the Carbonite Metal Company, Ltd., of Chicago, manufacturers of carbonite, a ball-bearing metal. The first page of the typewritten Circular No. 50 to their "Friends and Customers," date of August 31, 1935, conveys merely ordinary selling information, signed by "Carbonite Metal Company, Ltd., L. D. Staplin." Turning over the leaf, however, we find three pages of closely typed observations on the theme that "orthodox religions are frauds." "There are many who think this is not so," remarks Mr. Staplin, who also signs this part of his "circular," "but they are not men and women who have looked carefully." Having, presumably, looked carefully, he discovers "the idea that there is a Providence that protects" to be "cruelly untrue. Mankind is alone with the universe. . . . Invoking celestial aid will get him exactly zero." The "fraud" of "orthodox religions" "brings the masses poverty—grinding, degrading, sad-to-think-of, totally unnecessary grief." "Dignitaries early sensed that Barnum was right. Voltaire put it this way, 'Miracles started when the first rogue met the first fool.'" Follows a whole page of alleged religious history of the Encyclopedist and Little Blue Books description. The stuff circulated by the "Carbonite Metal Company, Ltd.," needs no comment. It is its own refutation. But a sinister day is dawning when American business allies itself with Moscow's *Bezbozhnik* in vilifying the beliefs of America's citizens.

Nevada Rejuvenated

WHEN in the middle of the last century the gold rush brought teeming thousands to the West, Nevada quickly became dotted with little mining towns of mushroom growth where avid but sturdy pioneers battled to make life more liveable for themselves. In those bonanza days when the earth yielded them nearly a billion dollars in gold and silver ore, the foundations of many a later American fortune were laid, notably the Fairs and the Mackeys. Coincident with the arrival of prospectors in the Comstock came Christ's priests to minister to the miners; Catholicism was established and the first church in Nevada was erected in Virginia City, dedicated under the title St. Mary's in the Mountains. With the passage of time the mines have practically been abandoned and Nevada in the twentieth century mostly suggests the disgraceful divorce mill in Reno. But though the State's population has decreased, the Church, instead of following the downward trend, has been progressing with the years. In 1931 the Holy See gave it its first Bishop in the person of the Most Rev. Thomas K. Gorman. Just recently, making another milestone, the seventy-fifth anniversary of

the founding of St. Mary's in the Mountains was solemnly commemorated with all the Church's pageantry, seventeen archbishops and bishops from all parts of the country being in attendance. The Most Rev. Archbishop John J. Mitty of San Francisco celebrated the Pontifical Mass, and in an eloquent sermon His Excellency, Most Rev. Robert J. Armstrong, Bishop of Sacramento, reviewed the story of Catholicism in Nevada. He said in part:

We are here not as tourists fascinated by these relics of departed glory, by ruined homes, silent mills, gaping holes, meditating on the disappointments and futility of man's labor, but as visitors to a sanctuary, the birthplace of religion in Nevada.

Today there is desolation on this mountain but to us this place is dear as the cradle of our Faith, for here was planted seventy-five years ago religion that spread and flourished.

Civic authorities, including Governor Kirman, participated in the functions, held partly in Virginia City, partly in Reno, and partly in Carson City. An honored guest of the occasion was Mrs. Hanna Desmond, ninety-five years old, who has lived sixty years in Virginia City and saw the old church built and razed and built again.

A Plebiscite: Catholic Writers

WITHIN the next few weeks, AMERICA will sponsor a most interesting balloting. It will recall the very valuable and most entertaining contest held some twelve years ago, when the readers of AMERICA voted on the best ten books and succeeded in listing the best one hundred books. The plebiscite of this October will be about authors. Everybody, surely, has heard of the Gallery of Living Catholic Authors gathered together at Webster College, Webster Groves, Mo., by Sister Mary Joseph. Certainly every Catholic author the world over has been petitioned for his photograph, autograph, and whatever else may identify him as an author, even his fingerprints. An Academy of Living Authors is to be selected: the forty greatest will be named to this Academy. Twenty-five of these will be non-American; fifteen will be American. Who are they? We shall ask our readers to answer that question—in a few weeks.

A Bishop Baptizes

WHEN a bishop baptizes, it is a solemn affair. The Church adds many long prayers, blessings, and invocations to the pontifical ceremony of Baptism. These are suited to the character of the bishop as the minister of the great Sacrament which incorporates a child of God by nature into the brotherhood of Christ by grace, and makes him a member of Christ's Mystical Body, an heir of the eternal glory of Heaven, a titular to the other Sacraments of the Church, fit to partake of the Flesh and Blood of the Saviour, and a subject of all those claims on justice, charity, and mercy that accompany membership in the Church of God. In the early days of Christianity, the bishop was the usual minister of Baptism, and his functions in this regard were as much a part of his ordinary record as are his ordinations and confirmations at the present time. The days of early Christianity were recalled when, on the Feast of the Nativity of Our Lady

in this year, the Most Rev. Thomas J. Walsh, S.T.D., Bishop of Newark, baptized in the Church of Our Lady Queen of the Angels, in that city, the one-thousandth convert to the Catholic Faith as the fruit of the apostolic labors of Father Cornelius J. Ahern, parish priest. These two circumstances were unusual enough in themselves, but what was altogether unique was that this convert, as well as the 999 who preceded him, was of the colored race, and that this sacramental function performed with such dignity and splendor by Bishop Walsh was, as far as is known to date, the first time in the history of the United States that a bishop has conferred public Baptism upon a Negro: a Pentecostal act in twentieth-century America.

Parade Of Events

THE urge to social amelioration through refining touches continued. . . . Following fragrant onions and odorless cabbage, a sweet-smelling garlic bobbed up on the market. . . . Speedier cooking seemed hovering in the offing as streamlined pots and pans emerged into the kitchen scene. . . . Vying with California sunshine, California sewer gas commenced shedding light on the Pacific Coast. . . . Bullets remained as a routine feature of American life. . . . A New York woman, shooting at one man, hit two other men. . . . Anxious to see how a cart-ridge would bounce, a Yonkers boy threw it on the pavement. It bounced into his leg. . . . A Massachusetts man thought he had been stung by a bee. He had, however, been stung by a .22-caliber bullet which doctors extracted from his jaw. . . . The municipal situation seemed normal. Politicians' guns barked in a Midwest City Hall and an Eastern Mayor was arrested for wife beating. . . . The campaign against accidents was bearing fruit. Only 400 people were killed by automobiles over the last holiday week-end. . . . A Missourian reached into his tool chest for a piece of chain and the chain, which was a snake, bit him. . . . In New York, in spite of the Mayor's desire for an awakened citizenry, the war on midnight-ash-can noise was pursued with vigor. Hope of rubber ash cans was held out to awakened citizens by Sanitation Department workers. . . . Opponents of the Potato Control Law said potatoes would be an issue in the next election. Advocates of constitutional revision complained that though they are intimately related to the pursuit of happiness potatoes are not even mentioned in the Constitution.

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The Communists Undermine Labor

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

THE bulk of the Communist party membership, of course, is to be found in the great mass-production factories, mines, and foundries. The party members exercise a predominant influence in the marine industry, especially on the West Coast. Their activities on the Eastern front are concentrated at New York, Baltimore, and Boston. The so-called "Rank-and-File Federation" is a decided threat to the old-line labor organizations such as the American Federation of Labor. The Communists have in a number of instances, such as in the fur industry, as well as in large areas of the textile, steel, furniture, and lumber trades, effected inroads sufficient to exercise a revolutionary influence on labor policies.

The Soviet agents in recent weeks have redoubled their efforts to organize the white-collar workers. Their success in some fields has been extraordinary. There are strong Communist units, for example, in fifteen large New York department stores, including Gimbel's, Macy's and Klein's. Nor are the employees of the United States Government untouched. The Communist unit in the General Post Office of New York City is active enough to hold regular meetings, to collect funds, and mimeograph a monthly bulletin which is circulated among all workers in the department.

This publication, called the *Red Write-Up*, aptly exemplifies the Communistic approach to the worker's mentality. The September issue led off with a stirring appeal for "amalgamation and cooperation," i.e., for the formation of a "Joint Grievance Committee" which would represent both the regular mail clerks' organization and the Red nucleus in the General Post Office. As the basis of cooperation, a strong plea was made for the thirty-hour work week, the Lundeen unemployment-insurance and old-age pension bill, for "trade-union unity," and for an "anti-capitalist labor party." Then in order to attract the Negro clerks there was inserted a picture of Angelo Herndon, sentenced for insurrection in Georgia in 1932. Flanking the picture was a special article calling upon all workers to demand the release of this colored agitator. Under the title, "Charlie 'Rat' Jacobs," there stood a piece of vulgar abuse directed against one of the minor officials in the New York Central Post Office. The humor column contained some crude flings at Hitler, "Jim" Farley, and "Bill" Green. Two full pages were devoted to what was described as "Workers' Correspondence," plentifully interlarded with postscripts promising "a few pennies next pay-day" as "please find one dollar enclosed for printing the next issue of the *Red Write-Up*." These were hints to prospective correspondents. The back page, besides featuring an appeal for support of the *Daily Worker*, also painted an alluring picture of conditions of postal employment under the U. S. S. R.

in Moscow. (During bad weather in Moscow, it seems that letter carriers are supplied with taxis in order to make deliveries.) "The task of our paper," it is stated in the closing words of the September issue (Vol. 1. No. 4), "is to point out the close relationship of P. O. workers to the rest of the workers in America and to show that their only hope for a decent life is a Workers' and Farmers' Government, a Soviet America." This, it should be remembered, is the slogan of the Red nucleus in a Federal Department, supported indirectly by United States funds.

How does this technique of agitation differ from the method which the Communists utilize in order to secure recruits for the party among workers in the industrial and manufacturing regions? As soon as the notice for a strike has been posted by the regular union organization, the Communist agitators forcibly inject themselves into the picket line before the foundry or shop. Whereas the older workers are conservative and orderly in their protests, the young bloods in the Red ranks make efforts to embroil the strikers with the police. Young girls are utilized for this purpose, because there is less likelihood of violent reprisals on the part of the custodians of the law. In this way, the strike often takes a course utterly at variance with the plans of the trade-union leaders.

Above all, the Communist propaganda thrives in an atmosphere of martial law. Nation-wide attention is riveted upon some item of purely local interest or even upon an individual grievance. Exaggerations are rife and an element of fierce bitterness is injected into the dispute about wages, hours, and conditions of work. When concessions are made by the employers, the workers' demands are pitched in a higher key so that an agreement may be prevented. The Communist agitators never seek a solution except in terms of revolution. And every strike, if adequately exploited, bears the seed of revolt.

Just as K. K. Rockne used to claim that every play in football, if perfectly conceived, timed, and executed, with each man contributing his share of blocking, speed, and deception, was good for a touchdown every time it was tried, so the Communist High Command teach that every species of labor unrest, let us say, a demand for higher wages on the part of the PWA workers of the New York area, could be exploited on such a scale as to light the fires of revolution upon every hill top and in every city square, culminating in that "re-allocation of sovereignty" which is the dream of Joseph Stalin in Moscow and Earl Browder in the United States.

Perhaps no better explanation of the growth of the Communist party in the United States has been furnished than that submitted by the same Mr. Browder to the Congress of the Communist International in Moscow on July 28, 1935. He questioned himself and gave answer:

How was our party able to penetrate the masses and emerge from isolation?

A great role was played by leaders in the strike movement and in the work of the party among the unemployed. In some of the most important strikes, the San Francisco general strike for one, the Communist party had a decisive, determining influence. . . .

We have learned the revolutionary traditions of 1776 and 1863 and have appeared as the heirs of the revolutionary movements from which the United States was born.

Summing up the party's achievements in the industrial field, he stated:

We have more than 500 nuclei made up of 4,000 members in factories and plants where more than 1,000,000 workers are employed. As a result there are Communist ramifications in 154 distinct industries, supplying raw materials, finished and semi-finished goods which are indispensable both in time of peace and in time of war. "Rank-and-file" committees are daily penetrating the American Federation of Labor ranks within and have made appreciable gains in their campaign to get possession of the leadership of hundreds of independent labor unions.

The new tendency for labor to organize on industrial, rather than craft lines, entirely desirable in itself, has greatly simplified the task of the Communist agitator.

The Communist enclave in labor organizations is strongly buttressed by the International Labor Defense. This is a group which assumes the legal defense of a Communist or worker when he is arrested by the police. The official publication of this group has over 40,000 circulation in this country. The International Labor Defense undertakes to form protest committees, often in widely separated regions, to put up bail, to supply attorneys and fight the cases out in court as long as possible. It should not be overlooked that the I. L. D., which claims over 200,000 members and affiliates with 800 local branches in the United States of America, is admittedly an outgrowth of the Red International Aid of Russia. It is estimated that this organization spends over \$280,000 annually in the United States to defend arrested and deportable Communists and to agitate for their release, and that this same organization has issued secret printed instructions to all Communists in the United States on the subject, "What to Do Under Arrest," which includes instructions to give fictitious names, wrong addresses, to lie in court, and to transform the court room into a forum for Communism.

In speaking of the 30,000 professed members of the Communist party, some critics are apt to overlook the importance of thirty-eight other Internationals of Communistic, atheistic, pacifist, and revolutionary action in the United States that are directed from Moscow and spread their influence and their doctrines through 610 national Communist organizations and cooperating units in the United States. The influence of Communism is much broader than the narrow apex of party membership. The Trade Union Unity League (American section), for example, claims 125,000 members, while the International Workers' Order has enrolled 100,000 men and women. In this way, the Communist leaders themselves estimate that they have a direct influence over 1,500,000 affiliates.

Is it any wonder then that the recent Congress of the

Communist International at Moscow reaffirmed its ultimate aim to be the creation of Soviet governments in other nations? "Divisions within the working class ranks are being overcome," it was said, "and forces capable of overthrowing capitalism and forming proletarian dictatorships are being created. The immediate task of individual Communist parties, including the American Communist party, is to attain influence over the masses in the quickest possible time so as to be ready to lead them in the final struggle." The tactics whereby this can be done include the creation of a united proletarian front, a united trade-union movement and a single revolutionary party based on the theories of Marx, Engels, Lenin, and Stalin.

As these lines are being written, the American Federation of Labor, in annual convention assembled, is considering what steps must be taken to prevent further "boring in" by the Communist "Rank-and-File Federation." The labor organizations are honeycombed with radical cells. There is grave danger that they may be not only undermined but captured and dominated by the Communist elements. And all this is part of a carefully elaborated plan. As was clearly revealed at the July Congress of the Communist International, not a move has been made from New York to San Francisco that did not have its inspiration for strategy and tactic in a foreign capital, Moscow. And Communist infiltration into the ranks of the actual workers of the Republic has been matched only by Communist success in attracting the unemployed to the Red banner—a process that will be described in the next paper in this series.

The Vocation of Dom Peter Celestine

MARIE-LOUISE DE MEEÛS

ON August 13, 1933, a day of glorious heat which may have seemed a faint reflection of his own limpid Oriental sky, an old Chinese prostrated himself before the altar of a Flemish Benedictine monastery to receive, with several young novices, the order of the diaconate. His spare frame, his worn features—in color old ivory—wise with the wisdom of the East as well as with the experience of years, contrasted strangely with the young forms and fresh faces of his Western companions.

This summer, on the feast of Sts. Peter and Paul, the Chinese Deacon, having passed serenely through the further stages of his preparation, was ordained priest, at the same Abbey of St. André, at Lophem near Bruges.

The story of this vocation is as strange and poetic as any tale of the Golden Legend.

Lou Tseng Tsiang was born in Shanghai, of a Christian Protestant family. Profoundly Chinese by race, sentiment, and patriotism, he was nevertheless inspired by that "Wind from the West" which has, in the past generation, so transformed the élite of the Celestial Empire. Having completed his studies brilliantly, he entered the diplomatic service at the age of nineteen. His first post was as attaché to the Chinese Legation at St. Petersburg, then in the heyday of its imperial splendor. In this city

he was destined, by the Providence of God, to come under two influences which determined the whole course of his life.

The first in order of time was that of his chief, Shu, then Chinese Minister to the court of the Tsar. This man, not a Christian, but a sage and a philosopher, was one of the most remarkable figures of his epoch and country. The wisdom and the ethics which he, with calm domination, continually distilled in the heart of his young colleague, have even permeated the tardy vocation of the Catholic priest. Under the black Benedictine habit, Lou, now Dom Peter Celestine, still speaks with reverence of "my master, Shu."

One of the inviolable principles which he impressed on Lou's mind was that the duty of a Minister compelled him always to proclaim the exact truth to the head of the state. This maxim, put into heroic practice, led to the death of the great and wise Shu. Having told the Empress of China an unpalatable truth, he was arrested by her order and executed.

It is easy to imagine with what veneration his disciple enshrined the memory of such a teacher, the martyr of his own righteousness. In one of their long conversations, wherein the elder and the younger friend explored the mind each of the other, Shu spoke some words to Lou, words of advice which proved prophetic:

"When, after a happy but childless marriage," said he, "one of the couple dies, it sometimes happens that the widow or widower retires to a Religious community. You, who love the customs of Europe, and have even gone so far as to marry a European, may one day also conform to this tradition. Then your European transformation will be complete! Such an event might be of comfort to yourself, and of use to our country, which would thereby attain, through you, an experience hitherto unknown to it. If you should indeed do this, try and enter into the oldest of all the Religious Orders, so as to drink of the very fount of Christian thought."

What mysterious intuition led Shu to speak thus, beholding Lou Tseng Tsiang, then on the threshold of life, beside his bride?

This marriage of his, which took place in St. Petersburg, was the second and most important guiding thread of his existence. His wife was a Belgian and a Catholic. After ten happy years, her strong sweet virtue having convinced him that in her religion was the very truth, he was converted to Catholicism.

His career continued with increasing brilliance. After St. Petersburg, The Hague, where he represented his country at the Peace Conference of 1907. He returned to St. Petersburg in 1911, as Plenipotentiary. In 1912, he was Minister for Foreign Affairs in the Chinese Republic, and the next year he became President of the Council of Ministers. As China's emissary he signed the Treaty of Versailles. In 1922 he accepted his last post, that of Berne.

Here the great sorrow of his life fell upon him, in the death of his wife in 1926. He brought her body to her native Belgium, and laid her to rest, temporarily, as he

thought, at Laeken. Then guided by some mysterious attraction—for at that time he had as yet no definite intention of embracing a Religious life—the childless widower turned his steps toward the Abbey of Lophem.

One who was there has described to the writer his arrival at the Guest House. He came, that first time, with a certain pomp, bringing with him valises full of many-hued silken robes, with toilet appurtenances of precious metals, surrounded, in fact, by all the refinements and luxury of an Oriental nobleman. His visit passed in reticent observation, study, and prayer. His Excellency Lou Tseng Tsiang took his departure, but it was to return stripped of all his worldly honors, a humble postulant. He received the habit in October, 1927.

Dom Peter Celestine wrote to announce his entry into religion to King Albert, to whose court he had twice been sent on diplomatic missions. It was his last gesture of farewell to a world in which he had played so great a part. That the Sovereign and the Ambassador, so widely different in race and tradition, were yet kindred souls, was shown by the letter which Albert addressed to him in reply; a letter so revelatory of the soldier king's own hidden spiritual life that it may well rank as a historic document.

Lou had at first in his humility not aspired to the dignity of the priesthood; it was the Father Abbot who gently guided him towards his true vocation.

On the Feast of the Assumption, 1931, [writes Dom Peter Celestine in a little record destined, perhaps, for his own people] I entered the church and after receiving Holy Communion, my spirit took flight into my native country. My prayers turned towards my dead parents, towards my master, Shu, and towards my beloved wife. I remembered then my original project of returning to China, taking with me the body of my beloved wife, and of building beside the tomb of my parents a hut where I should pass my old age, thinking of them and caring for their sepulcher. Who would have thought that God would not have permitted this? In truth He has called me to the monastic life, giving me thus a far greater grace, so that I might offer the rest of my days as an oblation to our Father who is in Heaven. . . . I am inspired now to renew that oblation. It is with profound reverence that acting in conformity with the Divine call, I transport my "Mou Lou"—Lou's hermitage—from the place of my family sepulcher to the Abbey of St. André, in order to consecrate to God all the thoughts, all the solicitude that I had erstwhile intended to devote to my beloved dead. By this little writing I make known to generations to come the modification of the human plan I had conceived.—Respectfully narrated by Lou Tseng Tsiang, monk of the Benedictine Order.

The ordination ceremony was celebrated in the presence of a remarkable gathering, both European and Oriental, irrespective of creed. Besides the Chinese Minister in Brussels, specially delegated as the representative of his Government, the Ambassadors of his native land in Europe journeyed from Moscow, The Hague, Paris, and Madrid to honor their distinguished ex-colleague on this, the greatest day of his life. The Rev. Father Chang, Professor at the College of Propaganda, came from Rome, and the Rev. Father Joseph Wang, S.J., of Shanghai, was also present, with several other Chinese priests.

After the ceremonies Dom Peter Celestine addressed a circular telegram to the secular press in China:

Eight years of Religious life have led me to the high summit of the priesthood. At my first Mass I prayed most particularly for my dear country, for all my compatriots, living, dead, and to come. . . . While there is breath in my body I shall not cease to pray God to rain down His blessings on that new China, whose task it is to renovate its government and reconstruct its society on the basis of Charity and Right.

He signed this vigorous message to his yet unconverted fatherland, as he had signed the little "narration" quoted, "Lou Tseng Tsiang, Benedictine Monk and Priest."

The chalice which Father Lou has offered to the Abbey in souvenir of his ordination gathers up and blends in its symbolism all the loves of his life; this cup of his oblation is graven with mystic Chinese designs appropriated to Christian liturgy. Its stem of ebony is twice encircled with gold: by his wedding ring and that of his dead wife.

Thus in fulfilment of the exhortation of his master, Shu, he is forever drinking deep of the very fount of Christian thought.

Colonies and the World Community

JOHN LAFARGE, S.J.

WHEN Ethiopia's small and alarmed Foreign Minister faced the awesome Council table of the League of Nations at Geneva, to protest against the intended invasion of his country, he was raising a question which troubled the assumptions of all the nineteenth century's policy of imperialism. For the Ethiopian crisis has brought the international world face to face with an apparently hopeless dilemma. This dilemma may be stated in the simple words: "How can a nation secure for itself the material resources it needs that lie outside of its own territory but are not available by the ordinary processes of commerce, and yet not commit robbery and murder?"

Sir Samuel Hoare, Great Britain's Foreign Secretary, declared plainly, in his talk before the League Assembly on September 12, that "the question is causing discontent and anxiety." The problem, he said, "is economic, rather than political or territorial. It is fear of monopoly—of the withholding of essential colonial raw materials—that is causing alarm. It is the desire for a guarantee that the distribution of raw materials will not be unfairly impeded that is stimulating the demand for further inquiry."

That the nations which possess great overseas colonies enjoy immense advantages in the obtaining of raw materials over nations of small area and high development in population and industry no one can deny. Where would Belgium be today without her Congo, Holland without Java and Sumatra, Portugal without Portuguese East Africa? The Soviet Government alone can boast of its non-imperialism because it already enjoys undisputed sway over one-seventh of the land surface of the globe. If convenience and opportunity, however, unite, there is nothing on earth to prevent its asserting its sovereignty over other countries as it did over the "assimilated" Republic of Georgia, and would gladly do with China.

But the nation that has drawn short in the nineteenth-century game finds in the twentieth century no part of the world unoccupied. Unless willing to do battle with one of the colonizing nations for a share in their possessions, it discovers that the liberties and, in such an instance as Ethiopia, the national sovereignty of the weaker people who stand guard over the desired resources

block its way. In the nineteenth century such considerations were brushed aside. Whatever the Creator might have to say, man imposed no serious obstacle to the onward sweep of colonizing empire. The liberties and sovereignties of weaker peoples had none to defend them but themselves. Today, however, the colonizing adventure takes place in a world bound by interwoven treaties, Leagues, and Kellogg Pacts, and a network of communications and interdependence. It is not solely a dilemma of conscience; it is a dilemma of an actual established order. Whatever its weaknesses and, if you will, hypocrisies, that order is present and, in its own mind, has come to stay. Yet the bloody question mark of colonial expansion still punctuates the world's political debates.

In the international *laissez-faire* bequeathed us by the nineteenth century there is no reconciliation of these contradictions but the law of tooth and claw. But there is some clue to the solution in the Catholic philosophy of international relations. The principles underlying the problem confronting us in 1935 were discussed at the French Social Conference (*Semaine Sociale*), at Marseilles in 1930. It may help us to an understanding of the matter to dip into the ideas of such men as Father Delos, O.P., the Abbé Solages, and Eugène Duthoit, in their discussion of the ethics of colonization.

Three principal questions underlie any discussion on this subject. Can any natural destiny be assigned to the economic resources of backward countries? How does such a natural destiny or purpose affect the social and political liberties of backward peoples? And what principle is to guide the sharing of the world's goods and the profits to be derived from them? Like Sir Samuel Hoare, the French Social Conference placed the question in the economic sphere, since in point of fact that is the preoccupation of the present day, whatever it was in the past.

The answer to the first of these questions is "the providential destiny of *all* earthly resources for the benefit of all human personality" (Delos, *Compte Rendu* of the Social Conference, page 115). Such an answer springs from the very concept of earthly goods, as a means bestowed upon men by the Creator for the fulfilment of his destiny here upon earth, in preparation for his eternal destiny. It is in accord with the relative idea of

private property which is taught in the "Rerum Novarum" and the "Quadragesimo Anno," by which no property is held in absolute fee, but only in relation to the common good of society. Hence, the proprietary himself is a "functionary of the economic order," and the economic order in turn is part of the moral and the social order. Therefore no people in the world, be they weak or be they powerful, have an absolutely exclusive right to a territory or its products, without regard to the universal needs of mankind. All men, in a word, have an equal right to benefit by the *totality* of the world's goods. The goods of the earth are at the disposal of the entire human race, irrespective of the political and so-called racial divisions.

Passing, then, to the second question, we ask: does this universal destiny, this *affectation solidaire*, of the world's goods, imply that the liberty and independence of weaker groups may be ruthlessly swept aside for the benefit of teeming millions in dire need of material resources? Such an implication is unfounded, and flatly contrary to ordinary justice. Out of this universal need comes a twofold right: the right of the more advanced nation to seek the collaboration of the backward people in the development of those resources which are for the common good; the right of the native population to *require* an education, social and economic, as well as moral, which will enable them to put these resources at the disposition of the world community, as well as to benefit more fully by them themselves. Hence the unequal partition of the world's goods imposes a mutual duty and a mutual right. There is a right to give such economic and moral education on the part of those who need the earth's resources; and there is a correlative right to obtain such an education, on the part of those who command these resources, yet through backwardness are unable to profit by them, or enable the rest of the world to profit by them (Solages, *ibid.* p. 150). It is not a right to extermination and conquest.

Put in concrete terms, this means respect for the liberties and social institutions of the weaker peoples, in so far as these liberties and institutions do not stand in the way of the common good of humanity. Ordinary practical sense has shown the more enlightened in recent times, the wisdom of British colonial policy in preserving native institutions that despite their imperfections reflect the experience of generations. The ideal and the goal of the educational process as consequent upon the above doctrine is not enslavement but social and political emancipation.

Still more crucial than its predecessors, however, is the third question: how can any individual nation, however "enlightened," be depended upon to perform this educational process in such a way as to exclude selfish, purely nationalistic ends, and to secure a just sharing of the world's profits for all concerned? No matter how idealistic the pretexts invoked, experience teaches the melancholy lesson that the process of "assisting" and educating a weaker nation to exploit its own resources, when left to the initiative of an individual nation, results

usually in a policy of force. To this is added the terrible complication that force provokes force, and the rod applied to the back of the humble soon involves its wielder in conflict with other nations jealous of the new-found opportunity. So today the threat of the Ethiopian crisis is not confined to the threat against helpless Ethiopia; it is the threat of indefinitely extended international conflict.

As long as the work of civilization is arrogated to any individual nation, there is indeed no solution for the problem roused by the aforesaid question. The answer is that given by Professor De Munynck, of the University of Fribourg, that "civilization is the collective creation of mankind." It is, in his words, "the permanent and progressive work that the social body produces, on the basis of nature, in order to live, to live well, to live always more perfectly." For this reason, the collaborative undertaking that is necessary in order to exploit the resources of the earth for the good of all mankind cannot be the work of any one nation, particularly in the modern world, with its close intercommunication and interdependence. It is the work of the world community as such: a universal task for a universal benefit.

Civilization, in other words, is not a privilege nor a "manifest destiny"; it is a human function, performed for a common human end, and performed in and through the world community of free and sovereign nations. This doctrine, therefore, means that the days when individual nations can colonize are over, as are the days when individual persons can occupy new territory and claim it for themselves and their descendants regardless of the rest of the body politic.

This principle is implied in a letter written recently to the London *Times* by the Most Rev. Arthur Hinsley, D.D., Archbishop of Westminster, who cited the recent words of Pope Pius XI as indicating that backward races are to be treated not as an object of conquest, but "as a sacred trust, in order to secure their moral and material betterment and to the common advancement of mankind. The League of Nations proclaimed this principle as governing the Mandates, and England, I hold, by indirect rule and considerate measures of administration, has loyally striven to realize this ideal."

However, Archbishop Hinsley does not require us to place our entire confidence on England's good intentions, concerning which there will be dispute until the end of time. "Possibly," he observes, "collective trusteeship, with the consent of all concerned, might lead to collective security more surely than would the application of sanctions." And he continues:

If England were to show generosity, both to friendly nations and to nations which have not always been friendly, by offering to accept a revision and extension of mandates, such a gesture would redound to her great credit and perhaps give the world a lasting security from the frightful possibility of war. . . .

A timely understanding about Africa . . . would tend to avert the growing distrust of the native peoples and the ultimate combination of the colored against the whites, so gravely apprehended by General Smuts and Sir Abe Bailey.

In the present international situation no one nation

can tackle the problems of the world's resources alone. Their exploitation and distribution is a task of collaboration and education, of progressive emancipation and respect for legitimate sovereignty, not of conquest; and this

is a task for the combined wisdom and charity of the world community. But the world community cannot function until wisdom and charity are restored in its several members at home.

The Fountain of Youth

JOHN A. TOOMEY, S.J.

THE garden lay sparkling in the sun. A smooth grassy carpet stretched out under gorgeous flowers and majestic trees. A man seated on a rustic bench drank in the loveliness around him. Fragrant incense floated from the flowers to perfume the air he breathed; a riot of color splashed before his eyes; music dripped from the trees swaying gracefully in the gentle breeze; a feeling akin to rapture stole over him. He gazed dreamily at the pretty flowers; but the pretty flowers did not gaze at him. They could not gaze. They could not perceive their own shining glory, or hear the sweet sounds murmuring in the trees. They could not think. They could not love. Their life was a totally different thing, an incomparably lower thing than the life that was in the man.

Suddenly the gentleman on the bench stiffened, sat upright. His eyes bulged as though they would start from his head. The flowers were jumping from their beds. The trees were talking, moving about. Roses, violets, tulips, carnations, lilies were singing, laughing; a great army of radiant flowers was marching toward him. They swarmed over the lawn about his feet; they surged around his bench.

"We can speak, we can sing, we can think," chorused the flowers.

"What is this?" asked the man, rubbing his eyes. "Am I crazy?"

"No," cried the flowers and the trees. "You are not crazy."

"But you are dancing and singing," gasped the man. "Flowers cannot talk and you are talking. I must be stark mad."

A glorious red rose clambered up on the bench beside him. "Trees and flowers could not talk before," explained the rose, "but now they can. A strange power was infused into our nature—the power to share in the life of human beings, the power to—." A royal oak's booming voice interrupted. "We received a new birth into a new life, a life higher than our own—into your life, O man."

"But I do not understand," murmured the man.

A group of lilies and carnations grappled with a violet. They raised the shy little thing aloft and placed it on the man's knee. "Tell the gentleman what has happened," they urged. The timid purple flower hesitated bashfully, but spurred on by the encouraging shouts of its fellows it finally began. "We are only plants. Our nature is much more limited than yours, O man. Something was put into our being which lifted us up to the level of human nature. It gave us the power to do things you can

do, to share your activity. We suddenly found ourselves able to talk and think, to understand and appreciate art, music, literature, just as you can. Now we share your thoughts, O man. We experience human affections, taste human happiness."

"We are now human plants," burst forth the colorful group on the lawn.

"We have a new life within us," shouted the trees. "A life above our nature, a higher life. We have become human beings."

One may conjecture the stunned surprise that would have succeeded this spectacle—the universal excitement; the shrieking newsboys; the jostling crowds grasping for the papers; the screaming black headlines: "Trees and Flowers Receive Mystic Power. Elevated to Life of Man. Participate in Human Nature." Something far more stupendous, however, something that actually occurs every day all around us staggers this queer old world not at all. Trees and flowers are not being lifted up to the life of man; but men, women, and children are being lifted up to the life of God Almighty and the world moves stodgily on with supreme indifference. No jostling crowds mob hoarse newsboys; no banner headlines shriek out: "Men Being Raised to Life of God. Mystic Power Transforms Human Souls." The enterprising metropolitan dailies have missed it.

The thing is in the supernatural order and discussion of the supernatural bores newspaper readers. Very few of them know what the supernatural life is. The most bizarre notions concerning it bloom everywhere. A spiritualistic medium recently exuded her views. According to her latest information, people in heaven wear double-breasted suits, live in apartment houses, attend the theaters, suffer mental trouble. That is one view of the supernatural life. Other views, equally naive, sprout forth regularly. Perhaps the commonest misapprehension is that expressed by former Governor Pollard of Virginia in his book of facetious definitions where he defines the supernatural as the "natural not yet understood." Radios and airplanes were supernatural in the eighteenth century according to this viewpoint.

The supernatural is not the natural not yet understood and it is not the natural understood. It is not the natural at all. It is the supernatural, something essentially different from the natural. When Beebe dropped to the depths of the ocean in his bathysphere, he glimpsed an eerie, fantastic world but he did not glimpse the supernatural. When adventurous pioneers pierced the stratosphere seven miles above the earth, they saw a weird, weather-

less, mysterious region not yet understood, but they did not see the supernatural. Had they traveled on to the last frontier of the universe they would have been no nearer the supernatural life than they were when their balloon left the earth.

Balloons and bathyspheres won't take men to the supernatural life. There are various grades of life scattered through our universe: the lowly mineral; plants; animal; man; angels. The vast ocean of being which begins with the meanest mineral and ends with the most sublimely gifted angel constitutes the sphere of the natural. Soaring infinitely above that ocean is the unutterable Being of God. The life of man or of angel is only a feeble, faint, far-off imitation of the life of God, which towers high above the reach of the most exalted creature. It vibrates with a dynamic activity so great that man cannot even imagine it; it is saturated with a superlative happiness that surpasses the natural capacity of the human or angelic soul. It is the topmost summit of life. That is what the supernatural life is—the life of Almighty God.

God determined to share with men His own bliss. He decided to lift them up; to make them godlike; to throw open to them the Divine Life; to share His very nature with them. They would no longer be merely men; they would be shot through with Divinity. In human souls Divine Life would throb. God's life consists essentially in the direct contemplation, the intellectual apprehension of His own infinite Being, and in the ecstatic rapture caused by the breath-taking beauty mirrored there. No created nature can, of its own power, behold the Divine Being directly, face to face. Man of his own resources can only apprehend God in a vague way; mediately, indirectly, through His works; an imperfect, shadowy kind of knowledge, something like the foggy notion of the Grand Canyon possessed by a man born blind.

To see God face to face, the human soul had to be endowed with startling new and lofty powers foreign to its nature. Nothing less than the Divine Life itself had to be grafted onto the human life. To achieve this, God Almighty came to dwell in a very special manner in properly disposed human souls. As the very presence of the sun sheds sunlight, this special presence of God radiates sanctifying grace into the human soul. God imparts His life to man. Sanctifying grace is the participation by man in the Divine Life. This spiritual supernatural reality known as sanctifying grace surpasses in grandeur the visible universe and the whole angelic kingdom. Infused into the human soul, together with concomitant gifts and virtues, it lifts the soul up into the supernatural order and equips it with the power to participate in the very life of God. As iron in the fire, the soul glows with Divine Life. Man does not become equal to God. He does not become a part of God, but he does become like to God. He lives finitely the same life God lives infinitely. He shares the Divine nature, the Divine activity; he contemplates, apprehends directly the Divine Being and quaffs the supernal bliss which surges through the Triune Godhead. A little human flower begins to think and love Divinely. The golden ocean of Infinity stretches

before the human gaze. Man gasps with love and wonder through all eternity.

Our intellects cannot grasp the excellence of sanctifying grace. Alaskan natives have so few ideas that it is an arduous task to explain the simplest things to them. We natives of this earthly hinterland do not possess even a few direct concepts of supernatural things. We cannot even imagine what the transcendent life of God is like. We cannot faintly conceive the majesty of sanctifying grace. In appraising it, we are like untutored Eskimos gazing at the works of Raphael or Beethoven. We use a few anemic metaphors all taken from the natural order. We give the Divine electricity a name and we know, through Revelation, its effects. We understand how to acquire it and how to lose it. It comes into the soul first through Baptism and after Baptism through the other Sacraments. Once in, it can be driven out only by mortal sin. At Baptism, when God begins to dwell in the soul, the soul is metamorphosed, flooded with Divine Life. Two forms of life, human and Divine, pulsate where only human throbbed before. The soul becomes godlike, Divine.

Sanctifying grace is the dawn of the Beatific Vision. Under its impulse man partakes immediately of the Divine Nature, a participation which will endure through all eternity and which constitutes the essential happiness of heaven. Heaven begins with the entrance of grace. In this world the individual is largely unconscious of the operations of grace within him, just as he is unconscious of many natural processes. Full fruition, moreover, is not achieved here below. A man, no matter how excellent his vision, cannot exercise that vision in total darkness. Souls adorned with grace do not attain the full exercise of their powers until the darkness of this life is over, but they possess those powers now. Their every human act has a supernatural value and is enormously different from the act of a man devoid of grace. When the day of eternity dawns, the soul is not like a blind man suddenly given sight. It is like the man whose strong vision, obstructed by the darkness of night, becomes effective in the light of morning.

Millions of people in the state of grace move about our world. Many of the men, women, and children threading their way through the city traffic have already begun to share the Divine Life. That gentleman waiting for the green light—if the beauty of his soul could be seen the traffic congestion would be much greater than it is. The conductor on the Elevated who tips his hat so respectfully—he is no mere conductor; he is godlike; he is literally a son of God. The elevator boy who shoots the cage up eighty stories—the life stirring within that ordinary-looking boy is higher than the natural life of the loftiest seraphim. That scrubwoman on her hands and knees washing the marble floor; she won't be a scrubwoman long; she has in her soul a thing more wondrous than the star-filled heavens; her slightest act has a Divine flavor and is more precious than all the masterpieces of all the geniuses of the world. She is a princess but the people passing by think she is only a scrubwoman. The long lines standing before the confessionals of the world;

something more prodigious than the creation of the universe is occurring every few minutes in those dimly lit churches. Human souls, once Divine, are being made Divine again.

Christ, Who won back for man the Life lost by Adam, Christ is gazing through the Tabernacle door at the garden of this world. Christ is electrifying the flowers in His garden with a new Life. Human flowers are leaping up throbbing with Divinity, surging around the Tabernacle. Fountains of Divine Youth are splashing all over the earth. The world does not see them. It is too busy.

Sociology

Limitations on Wills

PAUL L. BLAKELY, S.J.

IT is nearly twenty years ago, I think, that Frank P. Walsh startled the country by proposing \$1,000,000 as the maximum sum which a citizen might transmit by will. Ordinarily that proposition would have left most of us (who have not even a million reis in hand) in our original serenity. But Mr. Walsh had just finished an investigation, and among the witnesses who had come before him were Andrew Carnegie and John D. Rockefeller, Sr., actors whose appearance on any stage would remind the manager to look around for the S.R.O. sign. An ordinary investigation thus became a public spectacle.

Mr. Walsh was assailed with a variety of epithets, the most gentle of which, if my memory serves, rated him as an unshaven Socialist. There is no doubt that we love our rich men, or, at least, the press does. Having no House of Lords, the opulent are substituted as objects of respect, and we are determined that their rights and privileges shall suffer no detriment before the law or the tribunal of popular opinion. Probably this attitude is one reason why, although ours is the richest country in the world, in no other country is wealth so unequally distributed. We have almost every natural resource: oil, coal, gas, iron, silver, gold, copper, water power; and our fertile fields yield enough food to supply every inhabitant abundantly and to sell to foreign countries. Yet, though we live in an oasis, our history has been marked by regularly recurring periods of distress.

The present economic depression is by no means our first, although it is already the longest and the most serious. Yet even after the comparatively prosperous period which began with the turn of the century and ended five years ago, it was a fact that a majority of our people over sixty years of age ate the bitter bread of public relief, or a bread at times scarcely less bitter in the homes of kinfolk. The depression has pointed the lesson, but we needed no depression to warn us that something was seriously wrong in our economic structure. We have the wealth in abundance, but we have never found a way of distributing it.

Limitation upon the amount of wealth which an owner might transmit by will is one attempt at better distribution. But this is not the only reform which the proponents of limitation have in mind.

Restrictions of some sort have always existed among civilized peoples. We find them among the Egyptians and the Romans in the pre-Christian period, and today the inheritance tax is usual in practically every country. It is said that the first State tax on wills was imposed in Pennsylvania in 1824, but twenty-eight years earlier an estate tax had been enacted by Congress. This Federal tax was repealed in 1801, revived during the Civil War, and again in 1898, to pay the expenses of the Spanish War. At the present time, the Federal Government and, with a few exceptions (possibly only one), all the States, exact inheritance taxes.

Thus Mr. Roosevelt's message of a few months ago on taxes for large inheritances contained nothing new in principle, nor was his plan in any sense "Socialistic." What was new was the increased rate, and the difficulty in this complex economic age of collecting the higher tax without ruining the estate, or throwing it into the hands of a banking trust. On most of the President's proposals, Congress took no action.

In its crudest form, the chief objection raised against this and similar inheritance-tax plans is this: "The property is mine, and I may do with it what I like." The antecedent is true, both in statute law and in reason. The conclusion, however, is false, in law and reason alike.

According to the letter of our legal theory on the making of wills, there would seem to be no natural right to devise or to inherit. In their choice of language, our courts often lack that precision which delights the metaphysician, and which, incidentally, would put their rulings on a more solid intellectual basis. On close examination, however, what the courts seem to mean is that for the common good the individual may be restricted in the exercise of a natural right. Thus understood, the legal theory squares with that of the moralist and theologian.

By reason of his nature man possesses the right to acquire property, to hold it as his own, and to distribute it at death in accord with the precepts of justice and charity. But, as the Church's theologians teach (most notably, perhaps, Leo XIII in his famous Encyclical on Labor), man's ownership of property is not absolute. He is really a steward of certain possessions, and these he is bound to use to perfect his own nature and to promote the welfare of his neighbor, and so save his soul. He is thus obliged to conform to a high standard of Christian living; which is the main reason why it is hard to be a rich man and a good Catholic. It is not impossible, but hard. There is always danger that he will make riches his god, and pass into the Kingdom only after the camel has passed through the eye of the needle.

In brief, then, the right to property is a natural right, and as such, cannot be taken away by the state. But the exercise of this right is limited by the laws of God, and by the just prescriptions of the state, acting in His Name. Hence when the state needs revenue, and cannot conveniently obtain it in any other way (e.g., except by taxes which impose a too great burden on the middle class and the poor) it may take, preserving a just proportion, from the estates of the rich.

This conclusion is well established as a principle of government. With deference to the learned, I will say that it is also well established by the teaching of Catholic jurists, moralists, and theologians.

But limitations upon inheritances were not originally proposed solely as a means of revenue. It has long been felt by many that the existence of huge fortunes is a menace to the peace and welfare of the state. To remove this danger, it has been suggested that no inheritance shall be larger than \$2,000,000 in the aggregate. Thus should an estate be valued at \$100,000,000, one heir would receive \$2,000,000, and with four heirs every one would collect \$500,000. The residue, \$98,000,000, would be taken by the government. The testator might also be permitted, but within rather narrow limits, to make bequests for charitable purposes.

It is clear that in settling an estate of this magnitude, difficulties would be manifold. With these difficulties we are not now concerned, but only with the right of the state to take the larger share. It must be said, however, that order demands that all difficulties be solved in such a manner that rights, wherever they exist, shall be respected. It is conceivable that a hurried division of an estate, or a division made by incompetent hands, might result in serious injury to all, the state included.

The right of the state to control inheritances in this manner must be judged according to the well-known principle of the duty of the state to protect itself, and to promote the common welfare. Since this duty is un-

doubted, the state has the right to use all means proportioned to and in keeping with this twofold end. Two facts, however, must be established: first, that the existence of large fortunes impedes the common good, or harms the state itself, and next, that the impediment can be removed in no other way.

It seems to me that these facts can be established. I admit, however, that evidence tending to show the second fact is somewhat weak. One evil would merely be replaced by another, if the state used these inheritances to pay for unnecessary or extravagantly planned projects, or to subsidize stupid or criminal politicians. An ideal state, or a state approaching that level, would not. But what type of state have we in this country? Toward what type are we tending?

The state which does not base its acts on the principles of Christianity will not long base them on the principles of the natural law. Conscience is a feeble monitor when God has been rejected. Here we face a serious difficulty. Undoubtedly, there are evils in the body politic which no citizen, or group of citizens, can remove, but only the state. Yet what action in accord with the principles of Christianity and of the natural law can we expect from the secularized state?

Can we trust the state to make a better use of large inheritances than the natural heirs would make? Until that question can be answered, the President's plan for increased limitations upon wills had better remain in abeyance.

Education

A Famous Schoolmaster

FRANCIS J. MCNIFF, S.J.

MY friend is not afraid of his thoughts. He had just told me that on a recent journey he had been in the same coach with a distinguished-looking gentleman who wore a fine head of hair—black, long, glossy, well kept, but not too restrained within metes and bounds, nor yet unruly beyond a certain studied *négligé*.

My friend went on: "I'll wager he's a professor. They're often like that. In my opinion, almost anyone can be a professor. But your good teacher is not so common. He's more than a nodding mane on the educational head. He's the brains and heart of the system. You can't do without vital parts, and nothing can replace them. I'm afraid there are too many professors. But since the world was made, never have there been too many good teachers, and there never will be. Professors may theorize as to what education is and how it is to be inflicted. Skeleton pedagogics that rattle their bones and frighten and confuse the young learner. Your good teacher puts flesh on the dry bones, gives life to them, till quickened by his breath, enlightened by his wisdom, warmed by his sympathy, they rise up and lure us on to manly thought and worthy living."

Then, as we parted, and the train moved off: "By the

way, have you looked into Quintilian lately? There's a teacher for you!"

As it happened, I had been reading Quintilian; and a lesson one learns from him is that when one wishes to come upon solid ideas that will keep one abreast of the times, it is profitable to go back to some of those forgotten, or half-forgotten, teachers from which our fine theorists have been borrowing, while they thought or said they were expounding wisdom wholly their own.

Marcus Fabius Quintilianus was born at Calgurnis in Spain about the year of Our Lord 35. His father had been a rhetor or teacher of oratory in Rome, and hither Quintilian himself came later on, and took up his father's profession. After a very distinguished career as schoolmaster he retired, and at the urgent request of friends, wrote his "*Instituta Oratoria*" in twelve books. He died about A.D. 95.

Quintilian represents Roman education at its best. At that time, the aim was to form a finished orator. Rome took from Greece whatever it could use and make count in a practical way. But to the Roman educator, an orator was not only one who could speak fluently, or one who, when called upon, could make witty and scattered re-

marks on the topic proposed. Nor yet was he a speaker unabashed who could hold his audience by abusing and ridiculing his opponent. A public man, then as now, might set his secretary to look up facts, statistics, what not, string them together somehow, and make a kind of factual litany to be dinned into the ears of the crowd. But that was not oratory. That was the feat of a declaimer, a demagogue, or of what we call a "spell-binder."

An orator was aloof from such proceedings. He was an educated gentleman, and, above all, a good man. His training was to begin with his nurse. Quintilian wishes that his father and his mother—note that!—should themselves be educated and refined. The boy must be taken in hand from his earliest years. There is a certain formation that can be given only in the home. Send him to school even before his seventh year. But not every teacher who sets up a school will do. You must choose a teacher who has proved his ability to teach, his worth by his knowledge of the young, and his sympathetic appreciation of their needs. Above all, his moral character must be beyond cavil. The boy should be taught accurately, else he will be ill taught, and that brings many evils into his school life.

There is not space to go into further details just now. Enough to say that when the young Roman had finished his schooling, he had a number of accomplishments which would surprise many of the graduates whom you and I know, and many an educator, if they would give thought to the matter.

There are other surprising things in this book of the old schoolmaster. This, for example:

Tragedies offer useful reading, and the lyric poets their mental nurture. I make the provision, however, that you choose carefully not only the authors, but the parts to be read, for the Greek writers have much that is morally loose, and there are parts in Horace I would not care to explain in class. As for the elegiac writers, especially the erotic ones—let them be put aside altogether, if possible, or at any rate kept for reading till the boys have formed a stronger and more balanced character.

Some raised the point as to whether it was not better to educate their boys at home by private tutors, because in school morals were endangered. Quintilian makes a good answer in favor of the school, but he adds: "If it should be proved that the schools while good for studies are bad for morals, I would choose clean manners before even great skill in speaking."

These are not haphazard directions written by an unskilful man or a bungler. They were put down thoughtfully after twenty years of experience by the leader of education in Rome when her schools were at their best. His school had been the training place not of pious Christians, but of the pagan élite. Quintilian himself was a pagan. Moreover, he was not an innovator. He was only following the practice of the Greeks before him and carrying on the tradition of the best teachers who had preceded him. For the Greeks were careful in the training of their boys. In this, as in other matters, Rome learned wisdom from Athens.

Horace tells us how carefully he was reared by his devoted father. And that professional scolder, Juvenal,

shows a quite unlooked for tenderness when he speaks of caring for the young and guarding them against harmful influences. "Banish bad characters from your home," he writes. Keep them ever so far off (*Procul, O procul*, a phrase from the sacred rites). "We owe the young the greatest reverence" (*Maxima debetur puero reverentia*), and then, to summarize him: "When you expect a guest you see that your house is in order. Will you not keep it morally clean for your boy's sake?"

You will hardly accuse the practical and pagan Romans of trying to keep their children ignorant of what some people like to call "the facts of life." Just because they were so practical, they had a common-sense psychology in the upbringing of their children. They wished their sons to become decent citizens and fathers. They knew how a society like their own threatened the decency and manliness of youth. They realized with Solomon and many another who was practical in his wisdom that "all things have their season, and in their times all things pass under heaven. . . . A time to keep silence and a time to speak." They knew that just as it is unwise and destructive to put the pupil at geometry before he is mentally ready for it, so is it unwise and destructive to force upon him any knowledge for which the young mind is unprepared, and which as experience has shown, leads to habits of prurient curiosity. Hence the warning of Quintilian to banish certain authors from the school, or at least not to read them till the scholars are less impressionable.

After all, books are companions. Students give hours and days to them intimately. They pick them apart phrase by phrase, word by word. There is no need of a homily to convince us of the effect a companionship of the kind has on young, unformed, and very impressionable minds. Now, as these Romans desired their boys to grow into men of character and worth, they began by protecting them from dangers they were too inexperienced to recognize, and too unskilful to cope with. They would not put a sword in the hands of their sons before they were strong enough to wield it, and had sense enough to understand that it was a dangerous weapon.

The retort about being "broadminded" and so forth, is familiar. The weakness in most of those who use the term so flippantly is that they have a very hazy notion of what it means. With many who like to speak oracularly, they love a fetish and hate a definition. It sounds so learned, and makes one feel so modern, you know, to proclaim that one is broadminded oneself, and tries by all means to make others so, which often means that prejudice and shallowness are nursed by the fireside, while reason and experience are left outside shivering.

For to be broadminded means not to be narrowminded, not to be stubbornly biased. The broadminded man has a large mental horizon. His views are not fenced in by the hills of his own likes, dislikes, convictions. He delights in looking over far-spreading fields. He studies the ways and the opinions of other men. He observes their likes, dislikes, persuasions. He does not learn merely by rote, and recite at the dictation of any pedagogue who may

hold his ear for the moment. He is not content to keep on carrying grains of sand to his own little ant heap. He climbs the heights and endeavors to see what a great world he lives in, and how much he has to learn from what others have done. To scoff at those who would guard purity of mind in our young people, to gloss over evil or dangerous things, does not indicate that one is broad-minded. Quite the contrary, it rather shows that one has no mind of one's own, or is afraid to voice it, or is a trimmer who fits his views to opinion, or is ill informed. Oftentimes he who shouts loudest has the least to say. By persistency, however, he may win over a noisy minority.

These old teachers have not acted upon impulse or without consideration. They learned by years of close and sympathetic mingling with their charges what best helps a growing, acquisitive mind, and a sensitive, adolescent body. They realized, none better, that education worthy of the name looks out not for the mind alone, nor over-much for the body; but synchronously leads to such a development of both, that what is lower is checked and ruled by that which is higher and nobler. This is the end that the Greeks especially, but the Latins also aimed at. Young minds may be ruined by a hector, of course, but without a trusty and experienced guide they can hardly develop normally.

Further, what will young students gain by poring over pages that are indecent? Nothing worth while of "the facts of life," for when they can read authors of the kind, they will have known the facts already, except perhaps for sordid details. Nothing fine in a literary way, or this will be lost in the unwholesome pleasure incited by vivid and debasing pictures. Anyhow, though writings of the sort may be cleverly done, there is no real art in them or literary value. Then there are so many fine things to read, and small time for them all. Why not give the precious hours to them?

God knows, the vulgarities of life are forced upon the young with a persistency that tries them sorely enough. Only too many start with the high ambition to capture a star, but in the end are satisfied with a weed plucked by the wayside.

With Scrip and Staff

HISTORY does not relate just what benefit steed Roland derived from having had poured down his throat that "last measure of wine,"

Which, (the burgesses voted by common consent)
Was no more than his due who brought good news from Ghent.

Ideas, too, have changed as to the nature of good news. According to the Belgian Gospel Mission, Inc., "good news is always coming from Ghent."

Mr. Van Lierop writes us of the progress of the work in that great and important center. First of all, he mentioned the dissatisfaction of the people with the Roman Catholic Church. He says most of the inhabitants of the city, while nominal members of the Church, have lost all faith in its tenets—while not yet absolute

unbelievers. . . . Stories are told us of exactions made upon a dying Catholic . . . of a poor widow in Ghent with five children. . . . Mr. Van Lierop says that many such are becoming interested in the Gospel message and are being won. . . .

An old man, over seventy-five, felt drawn to the hall for a long time and at last was persuaded to enter. One cannot understand the *trepidation* with which many such timid souls cross the forbidden threshold, or with what awe-struck wonder they listen to the proclamation of a free and full salvation, and what their joy when they close with the blessed offer of salvation. No wonder, they in their turn become volunteer evangelists and col-porteurs.

As a movement swings into its full stride like the Belgian J. O. C., whose 100,000 young people consecrated themselves last month in the Brussels Stadium to a life of incredibly active apostolate, all this good news from Belgium will turn to wailing. Salvation through col-porteurs can make no headway against the storming power of Catholic youth, once that youth gets under way. But the exploiters of the discontented and the ignorant will always bag their game when Catholics are asleep.

SPEAKING recently at a luncheon of the Catholic Council on International Relations, in London, the Rev. Eris M. O'Brien, Fellow of St. John's College in Sydney, Australia, claimed that the great wisdom of the Catholic Church in the early days of his country's history was in throwing its lot with the lowly, and in fighting the inhuman "transportation" system that made "convicts" out of them. "Who were these convicts?"

Several were bad; others were made bad by the system. Many were criminals in the eyes of the evil British penal code of those days—that code which Blackstone extolled—when a man was transported for such misdemeanors as poaching and stealing a rabbit. Thousands were transported for joining in the great industrial revolution of the early nineteenth century, for demanding the wage of a shilling a day; for urging the repeal of the Corn Laws and the reform of Parliament. These were the associates of Cobden and Bentham. They were the martyrs of the cause which was won by the Reform Bill of 1832. Then there were the Irish convicts, thousands of them, who were transported for their part in the '98 rebellion, the political agitators after the Act of Union of 1801 and for being outspoken during the famine years right up to 1850. The latter were the stock from which the early Catholic Church sprung. All these political offenders were the fathers of that freedom which Australia later experienced. They had suffered for the sake of democracy, hence it might be expected that they would be founders of an ideal democracy in a new land.

It was the failure of Governor Darling's "iron hand," which punished convicts and Catholics alike, that brought about the Catholic triumph; for the Catholics championed the cause of the convicts. Anglicanism failed in its task because as a state church its "task," and thus its ministers always regarded it, "was to support and assist the iniquitous Government system of transportation by making the convicts amenable to its rigors. But the proper function of a Church should have been to discern that the system itself was immoral and inhuman, and having seen this, to protest and work against its continuance. But Anglicans never acted thus. . . . That Church, supported and molycoddled by the Government, clung to the absolutist Government loyally, not realizing that the time would

come when the downtrodden masses would themselves secure control and begin a new form of government that would be intensely democratic. The Anglican Church simply backed the wrong horse."

The crown on the Catholic position was put by Dr. Ullathorne, later Archbishop of Birmingham, who "exposed the rottenness of the system in graphically written books that went through many editions in England. He, more than any other man, helped to form a hostile opinion against which the Government could not longer stand."

Yet though a Catholic priest "was largely responsible for the liberation of Australia and thus paved the way for representative government" and men like the present Catholic Prime Minister of Australia, "the Oxford History of the British Empire recently devoted nearly one thousand pages of splendid historical writing to Australia, but there is not one mention of the national work that the Catholic Church has done in Australia during the last one hundred years."

The press, says Father O'Brien, is honest enough to give the name of a man who has been omitted by accident from the photograph of a winning cricket team. But religion cannot be spoken of. Imagine, says G. K. Chesterton, relative to the Orange situation in Northern Ireland, a general agreement never to mention some part of the human body, such as the heart or lungs, and you have a parallel to those who omit the real causes of human events. It is a style of convention that pays heavily in the long run for its delusions. It succeeded, says Chesterton, in scattering twenty million of Ireland's sons over the whole world and turning them into England's permanent enemies. In reference to Australia, may we add that the day will undoubtedly come when our Catholic descendants will wish that we in the United States of 1935 had shown more vigor in exposing, in the name of the Gospel of Jesus Christ, the moral abuses and injustices of the time? Father Thorning's words on Communism, in this week's issue, are a warning as to the cockle that springs up while false Gospel is preached to the discontented.

As October breaks, with its presage of a departing year, let Catholics once more insist that this year's Christmas cards be Christian and reverent in their style. We usually wait too late. Drop a hint now to the retail dealers, and let them do some clamoring.

THE PILGRIM.

NEWLY PROFESSED

These are the shadows; these the creeping clouds
That stir the sleeping lake, the drooping grass;
That wake the drowsing trees, and tug the shrouds
Of rigging calm-bound in a sea of brass.
These are the swift forerunners of the rain,
Sweet in themselves; but when the storm has burst,
How shall the earth desire its harsh-healed pain,
And how the foundered prow its bright-faced thirst!

Rather may I, launched on a quiet sea,
Challenge the winds that must hereafter rise;
Disdain this peace, this sheltered cool, and be
Both joyous and bold; for that in me which dies
Died in my vows. Now I need never shrink
From Love, lest I be drowned, stooping to drink.

C. E. MAGUIRE.

Dramatics

Good Acting and Bad Diction

ELIZABETH JORDAN, D. LITT.

NOT so many years ago, Labor Day annually ushered in New York's theatrical season. On the evening of that day John Drew appeared at the Empire Theater in a new play, and those of us who were still at the seashore or among the mountains hustled back to town to see it. The weather was usually very hot. The new play was not always a transcendent work of art, though it was usually worth the effort one made to welcome it. In any case, there we were, perspiring but open-minded and ready to remain in New York all week. For after Mr. Drew and the Empire had given the new season their sanction, new plays blossomed along the Rialto at the rate of one a night.

We have changed all that. The Theater Guild now fires the official theatrical opening gun, and fires it late in September or early in October. Other leading producers have also decided that up till mid-September New York has not yet fully awakened from its summer doze, and that out-of-town patrons will no longer take the trouble to sit through opening nights in a temperature of eighty-five or ninety. An occasional ambitious youngster, new to the game and with a few thousands to lose, may hire an empty theater early in September and toss a half-baked play into it, but these offerings usually depart as suddenly as they came. All theater-goers can do, hungry for plays though they may be after a summer of theatrical famine, is to dwell mentally on the delights of the past season and hope for equal pleasure this winter. That aspiration is a large one, for the past season has been a record-breaker in the high average of its plays and in the work of players.

Looking back a few months one recalls without effort a dozen sensationally successful plays, at least as many inspiring performances, and the spectacular appearance of one or two new stars. The most brilliant of these new stars, last winter, was Elisabeth Bergner. No truthful chronicle of the season's best acting could fail to place her work at or very near the top of the list. She came to us with many handicaps. She was a stranger in a strange land. She was using a language not her own. She was not in good health. Worst of all, she was appearing in a weak drama. On the other hand she had the invaluable aid of a Theater Guild production. The Guild is not an infallible judge of plays, as it proves afresh every season. But it can always be counted on to give its players the best possible direction and background.

Her art is amazingly even and assured; but it was at its best in the comedy of her first scenes and in the repressed but poignant tragedy following the death of her child in the final scenes. Most of all, I think, I was grateful for her diction. Speaking an alien language, she spoke it in a fashion that held lessons for us all; and every word she uttered, even in her quietest moments, could be heard in the last rows of the balcony. For

Elisabeth Bergner was trained in Europe, where the strange notion prevails that persons who buy tickets for a play are entitled to hear the lines of that play.

The next best acting in New York last winter was, I think, that of Florence McGee in "The Children's Hour." Miss McGee, who is said to be in her early twenties, plays and looks the part of a girl of twelve. The great majority of human beings who have seen the play have passionately longed to interrupt its action long enough to get up and strangle that girl. It seems intolerable to watch her go on with her scheming, her appalling slanders, her hideous hypocrisy. The hush in the Maxine Elliott Theater during her big scenes gives one a great thrill in itself. In no theater, anywhere, could there be more absorbed audiences. Not a rustle of a program, not a movement or a breath is heard while Florence McGee is on the stage. Audiences sit as if hypnotized, fixed eyes on the face of the child whose tongue drips such poison. And, that tongue, too, dripped perfect diction. Every word Florence McGee uttered could be heard throughout the theater—partly because of the intense stillness there, no doubt, but also because every word was perfectly articulated.

The same tribute cannot be paid to her associates, admirable as was the acting of every member of the cast. The lines of the two teachers were at times inaudible back of the sixth or seventh row of the orchestra; and those of Robert Keith, as the physician, were at times wholly inaudible. All three of these excellent players have joined that strange new school of stage thought which holds that when lines are especially impressive they should be whispered. The best acting in the play, next to Florence McGee's, seemed to me to be that of Barbara Beals—another pupil in the school and the cat's paw of the little cat. Miss McGee is another new star on the theatrical horizon this year. It is rather strange, considering the acclaim which has greeted her work, that her name is not already in electric lights over the Maxine Elliott entrance.

No one will deny, I think, that the acting of that distinguished French actor, Pierre Fresnay, in André Obey's charming play, "Noah," was one of the keen intellectual delights of the season. Nothing of the sort has ever been better done for us. It is hard to understand why the play did not remain with us all winter. Surely there never was anything lovelier on any stage than the final scene in which Noah communes with God. Fresnay's foreign training and stage traditions account for his perfect diction: just as America's new school of dramatic thought probably accounts for the slovenly and inaudible diction of most of his associates. I can imagine all too well what he must have thought of it.

The acting of Gladys George in "Personal Appearance" comes fourth on my list. Hers was an impersonation photographic in its accuracy, and convincing to the last degree. Just so, one realizes, must the leading stars of the film world live and love and have their being: just so must they be "managed" by their long-suffering associates. There is as much wisdom as there is laughter in Miss George's characterization. I wish I could be

equally enthusiastic about her diction. But here, like the majority of our players, she falls short. It is a pity. For the wit and humor of the lines spoken by "Carole Arden" are the best things in the play; yet the delicious shafts of satire wing their way only as far as the center of the orchestra. And oh, the sadness and frustration on the faces of spectators back of that point! It would seem that pure humanity alone should bring about a reform in American stage diction.

Only one thing will bring such a reform, and that is the empty theater. For several years past American audiences have been writing their protests on the theatrical wall. For a longer period the air has been filled with their criticisms. On every side we hear such comments as this: "I can't get George to go to the theater any more. You see, we can't hear anything back of the first few rows, and it's usually impossible to get seats there." Or this: "I've given up the theater, much as I love it. I simply can't stand the strain of not hearing half that's said on the stage." But producers neither see nor hear these things. They see and hear only the press critics, who sit comfortably in the first rows and hear all that is said. So why should they complain of stage diction? They don't.

To say that Leslie Howard was not at his best in "The Petrified Forest" may seem sacrilege to Mr. Howard and his public. But I say it nevertheless. Also I say that his diction was bad, and that not more than half his audiences could hear him without painful strain on their ears and nerves. Mr. Howard was not well last winter. My own theory is that he was also depressed by the mediocrity of his play, as he may well have been. However that may be, his acting is not on this list of the season's best, though again and again in past seasons I have put him at or near the head of such a list. Of the other players in his company, only the leading outlaw spoke clearly. As a reward for this I would have given him both life and liberty!

In "Laburnum Grove," however, we have some English acting and diction that set a new standard. To my mind Edmund Gwenn, the featured player, perfect though he was in his role, was hardly better than his associate, Melville Cooper, whose impersonation of an impecunious guest in his brother-in-law's luxurious home will remain with me for years to come. Merely to see Mr. Cooper eat his bananas was entertainment of a high order. When I add that he talked as he ate them, and that his diction was flawless, I wonder that his infatuated audiences are not now pursuing him through English lanes. Also he wore a pair of red Turkish slippers he was supposed to have acquired in the East. The contemplation of these was one of the rare intellectual delights of the season. The diction of the rest of the cast was not as perfect as that of their leaders; but Elizabeth Risdon and Molly Pearson kindly allowed us to hear much of what they said—unless it was too important. In this case, they whispered it in the new American-school fashion.

It is high time I got around to Tallulah Bankhead's work in "Dark Victory." I thought her acting very

beautiful in a deeply somber but absorbing play. Her diction, while not up to her acting, was a bit above the average. Her big moment, of course, was the one at the end of the play in which she is left to die alone. It was one of the season's finest examples of deep emotion, expressed with the soft pedal on.

I liked "Flowers of the Forest" so little as a play that it undoubtedly affected my opinion of Katherine Cornell's acting in it. She was, as always, cerebral and convincing; but I missed the inner fires of most of her other interpretations. Also, her diction, never as perfect as it should be from such an artiste, seemed to me even less satisfying than usual. There was certainly a strong tendency to swallow the most emotional lines.

On the other hand, Lucile Watson's diction in "Post Road," was far better than the play deserved and her acting was all that the play's opportunities gave her. The crisp, incisive speech of Miss Watson is always a delight to me. Her acting in one scene, at least, of "Post Road," the scene in which she holds at bay a band of gangsters and saves a child, was among the best of the winter. Several members of her company so mouthed and mumbled their lines that one wondered what Mr. H. C. Potter, the director, was listening to during the rehearsals. Possibly he thought Miss Watson's diction carried the entire cast. It did, almost, especially as they were all good players.

I must not close without speaking of Philip Merivale's good work in "Valley Forge" and Yvonne Printemps in "Conversation Piece." Maxwell Anderson had not given Mr. Merivale much opportunity in his drama, and he further handicapped him with a love interest so weak as to be farcical. But what little there was in the play Mr. Merivale got out of it. Incidentally he presented us with a Washington who was at least a pleasure to the eye, and his diction sounded exactly like what one would expect from George.

Yvonne Printemps, the idol of the Paris stage, is another foreign artiste who came to us handicapped by a language not her own. Her playing and singing in "Conversation Piece" were beyond criticism. Her diction could hardly have been worse, and it undoubtedly explained the failure of the play. Her French accent was very hard for American ears to understand; her speaking voice had little or no carrying quality. Like Miss Bergner she was extremely nervous in her new medium and environment. The result of all this was disastrous. A good comedy was promptly withdrawn from the stage and a very charming and gifted actress left us all too soon.

All of which leaves me only a few lines of space for homage to the superb acting of Morris Carnovsky in "Awake and Sing"; of Alexander Kirkland in "Till the Day I Die"; of Sybil Thorndyke in "The Distaff Side"; of Ina Claire in "Ode to Liberty"; of J. Edward Bromberg in "Gold Eagle Guy." And I have not even mentioned the art of the Moscow group, or the beautiful work of the Abbey Theater Players. There is so much to praise, for from the beginning to the end it has been a great season!

A Review of Current Books

Crime and Punishment

WE, THE ACCUSED. By Ernest Raymond. Frederick A. Stokes Company. \$2.50. Published August 22.

THE author of *Tell England*, which is now in its thirty-seventh edition, has written another novel which promises to have a similar vogue. It is recommended by the Book-of-the-Month Club, the English Book Guild, and the English Book Society. It is a story of crime and punishment. It is the sort of tale Thomas Hardy might have written—as to length (it occupies 500 pages), as to plot, and perhaps as to literary excellence.

Paul Presset, an underpaid school teacher in a second-rate school, sits at the deathbed of his elderly wife. He is sorrowing, ministering, consoling, forgiving, and imparting a kiss of farewell. The kiss suggests Judas Iscariot, for Paul Presset had poisoned his wife. Perhaps, too, David comes to mind, for the illicit love of a woman prompts this crime, too. The deed is very revolting and the author does not condone it or excuse it and, above all, does not sentimentalize about it. But so well does he draw the character of Paul with its complexity of weaknesses and attractive qualities and the gradual growth of his temptation, that he elicits a certain degree of sympathy from the reader and, perhaps, a "there, but for the Grace of God, go I" sort of feeling. The detection of the crime months afterward, when security seemed assured, is extremely interesting, and the flight of the criminal, with his pursuit and apprehension, is thrilling. The trial is a splendid piece of work and in the twenty days of waiting for execution you see the pathetic figure of the condemned man rise to something approaching nobility.

Perhaps it is the author's deftness in the portrayal of character that lifts him above the ordinary and makes you think of the classic English novels. He makes you thoroughly acquainted with his cast and thoroughly interested in the reactions of each to the events that make up the tragedy. This book is of a higher literary standard than the usual book selected by the book clubs. Then, too, the moral is sound—which is indeed rare in popular books of this day and time. The way of the transgressor is shown to be hard and the wages of sin are shown to be death. For that reason, I should like to let all this praise go unqualified. Unfortunately the adulterous alliance which precedes the crime is hardly the sort of material one can approve of in a novel. It is true that it is treated with a certain modesty and becoming reticence, but the tone of the author seems to condone it. Then, too, his attempt to portray a contrition and noble resignation in his hero, waiting for death, does not quite ring true. It does not seem consistent in a man of the vague faith with which he has endowed the character.

LAURENCE W. SMITH.

Good Versus Evil

THE INQUISITOR. By Hugh Walpole. Doubleday, Doran and Company. \$3.00. Published August 28.

HUGH WALPOLE'S success as a novelist has been singularly irritating to many modern writers. Like the studious schoolboy who has won all the prizes, he displays the even competence of high talent and none of the thrill of genius. During the score of years of his professional activity he has learned all the lessons of his craft—the necessity of a definite plot, the trick of contrasting many different characters, the value of the melodramatic to sharpen the edge of his theme; and as his vision broadened with the years, he has become skilled in the art of embroidering his fiction with old-fashioned Dickensian comments on life and morals.

What is more, he has kept pace with the time. To the sure-fire technique of the traditional novel he has added that spice of

sociology which in its unadulterated form made Galsworthy the most significant writer of his day. Apart from his phantasies and short stories, his few critical volumes, and several unrelated novels, he has been engaged in a fictional study of English life. In *Wintersmoon*, *The Duchess of Wrexe*, *The Young Enchanted*, and the recent *Captain Nicholas* the object of his scrutiny was contemporary London; the Rogue Herries tetralogy mirrored English country life; now with *The Inquisitor* Mr. Walpole completes his fourth volume on the provincial town of Polchester, the scene of *The Cathedral*, *Harmer John*, and *The Old Ladies*.

In the larger sense this novel dramatizes the conflict between good and evil in the world. Polchester itself is a microcosm, almost a personality, with its symbol of complacent virtue in the ancient cathedral and its moribund clergy, of active vice in the slum of Seatown, where Communism and the dole breed rebellion. The old forms have lost their meaning and the author implies the people required a new realization of the virtues which had animated the old Bishops and Earls who had founded Polchester and protected it against the raids of the barbarians. This inner discontent of the people is fanned into a blaze by a series of incidents concerning a miser and the activities of the cathedral set.

But no outline could suggest the real power of the story, which rests in Walpole's uncanny evocation of the past and his sense of the mystery which lies beneath the apparently uneventful incidents of a sleepy provincial town. The cathedral itself is dominated by the ghosts of the Black Bishop and the ancient abbots whose spirit lives on in a world which has lost the meaning of life; and the inquisitor is the cathedral's mystical eye, examining and rejecting the wasted lives of modern Polcastrians. The riots, the murders, the bitterness of the people are all ugly reminders that ancient well-kept houses, tidy lawns, and impeccable manners are insufficient security against the powerful forces of evil which from time to time surge up from the filth of Seatown and which can be suppressed only by the same spirit which raised the ancient founders of the cathedral to heroic stature. The incidental romances of the money-lender's daughter with the clergyman and of Penny Marlowe with the old sculptor, the sharply drawn sketches of Romney, Mrs. Braund, and Lord St. Leath—an almost perfect reproduction of the cathedral set as well as of the poverty-stricken horde of Seatown—suggest Walpole's amazing ability to unite plot, character, and atmosphere in a single story which submits to a still higher unity of universal significance.

FRANCIS CONNOLLY.

Shorter Reviews

SECRETS OF THE WHITE LADY. By Capt. Henry Landau. G. P. Putnam's Sons. \$3.00. Published September 12.

THE White Lady of Captain Landau's fascinating book was a secret-service organization in Belgium and France, working in occupied territory behind the German lines during the World War. As with the other behind-the-lines services, it struggled under extremely dangerous conditions. Death faced the members if they were caught by the German Counter-Espionage Service.

Dieudonné Lambrecht was indirectly responsible for the White Lady organization. Fired by an ardent desire to serve his country, he had escaped to Holland from behind the lines in Belgium, planning to join the Belgian Army. But in Holland he was approached by Allied secret-service men, anxious to establish an information service behind the German lines that would advise them of troop movements and concentrations, ammunition dumps, airplane fields, and whatever other valuable data could be obtained. Lambrecht returned to Belgium and built up an organization that for eighteen months supplied the Allied forces with invaluable facts about German movements. But finally he was caught—and death followed. His friends resolved to avenge his death, and out of the remnants of his helpers built up what Captain Landau calls "the greatest spy organization of the

War." It was first named the Service Michelin, then B. 149, and finally the White Lady.

It was twelve times larger than the Frankignoul or Biscops Services, which were next to the White Lady in importance. Yet its casualty list was one of the smallest, though its activities lasted at least a year longer than any other Allied service. During the last eighteen months of the War it supplied the Allies with more than seventy-five per cent of the total information received from the occupied territories. The White Lady had agents covering all of Belgium and most of occupied France.

Many of the chapters of this book deal with some individual members of the organization and some outside it. He writes of Joseph Zilliox; Léon Trulin, the youngest spy shot during the World War; young Léon Parent; the escape of Fauquenot and Creusen from a German prison, and numerous others. The whole book is tremendously absorbing, presenting as it does a chapter of the World War unknown to the general public.

S. E.

LORDS OF THE COAST. By Jackson Gregory. Dodd, Mead and Company. \$2.00. Published September 18.

THE year 1769 was an important one in the annals of New Spain. After long plannings it brought the realization of a cherished dream, the occupation of Alta California. Into such a background as this, the author has neatly woven the story of a young Spanish nobleman and of the beautiful grand-daughter of the Conde del Tovar. An interesting, if not wholly likely, set of circumstances bring both into the California expedition—the hero as a suspect of connivance with the Jesuits and as a spy of the Russians, the heroine in disguise to escape an unwelcome marriage. The story is well told, with all the swagger, dash, devotion, and idealism which we rightly connect with the names of De Croix, Gálvez, Portolá, Rivera, Fages, P. Serra, P. Crespi and the rest of the gallant pioneer band. The author's Jesuit of the first chapters becomes more mysterious when we wonder how he escaped the royal edict of banishment of two years before.

J. F. B.

THE DU PONT DYNASTY. By John K. Winkler. Reynal and Hitchcock. \$3.00. Published September 11.

IN this book Mr. Winkler has given us an excellent and detailed account of the Du Pont family from its early French origin to its present distinguished position as the foremost industrialist group in the United States. As a biographical study, it is illuminating; as an historical sketch of American life and development, it is most fascinating; as a contribution to the political, social, and financial lore of our country, the author has made his work absorbing.

Taught by the renowned Lavoisier the art of gunpowder production, Eleuthère Irénée Du Pont migrated to America and eventually began munitions making, establishing his plant near Wilmington, Del. The date was July 19, 1802. From his brother Victor and himself Eleuthère Irénée (the name signifies freedom and peace) have sprung the Du Pont descendants numbering hundreds, who today own or control the most gigantic assemblage of industries ever brought under the unit management of a single family.

The Du Ponts were French Huguenots and the Calvinistic strain of predestination predominates in their present-day representatives, although Alfred I. Du Pont's funeral services (May, 1935) were conducted by the Episcopal Bishop of Delaware, assisted by the famous choir from the Cathedral of St. John the Divine in New York. Industry, perseverance, intelligence, have issued in wealth, stability, and power for this Du Pont clan—a clan conspicuous for its acquisitions, but eminently adroit in avoiding notoriety. An alphabetical index concludes the book.

M. J. S.

DEATH IN THE DESERT. By Paul I. Wellman. The Macmillan Company. \$3.00.

THIS is the story of a half-century of warfare between white man and redman in the Southwest in the years from 1836 to 1886. It was begun with treachery in the slaughter of 400 Apaches at Santa Rita del Cobre, and continued with treachery, the greater part of it on the side of the white man, until the surrender of the few remaining Apaches under Geronimo in 1886. But the Apaches proved apt pupils in assimilating the lessons taught them. The conclusion reached from a study of the book is the same as that of the Board of Indian Commissioners on Peace with the Apaches made by Vincent Colyer in 1871:

This report shows plainly that . . . the Apache Indians were the friends of the Americans when they first knew them; that they always desired peace with them . . . the peaceable relations continued until the Americans adopted the Mexican theory of "extermination," and by acts of inhuman treachery and cruelty made them (the Apaches) our implacable foes; that this policy has resulted in a war which, in the last ten years, has cost us a thousand lives and over forty millions of dollars.

Mr. Wellman's book is a gripping, absorbing study of this period.

F. A.

Recent Fiction

FOR LIFE. By Nathalie Colby. This book requires strong swimming against a stream of consciousness of many currents, some of them pretty muddy. Yet, in this story which champions the fidelity and faith of a woman to her unbelievably selfish husband there is tremendous significance. It seems as if Mrs. Colby nearly intended an allegory, from which we should learn that true love is everlasting, cannot be killed, and that only true love is real. All the other things that go by love's name are in the story, too. It is a good book, but average readers will be glad for the last tragic page, while many may not even get that far. (Morrow. \$2.50.)

AUTUMN. By Robert Nathan. Originally published fourteen years ago, this brief idyll is now reissued by the author of *Road of Ages*, recently acclaimed. Mr. Nathan tells here a simple tale of seemingly inconsequential things about the plainest of people and throws about it the misty haze of a poetic philosophy of life—that is, of youth, love, longing, sorrow, old age, death. But one reads easily through the haze, even finds thought stimulated thereby. Published August 27. (McBride. \$2.00.)

FAIR AS THE MOON. By Temple Bailey. Readers who want their love stories to have a happy ending, with sin punished and virtue triumphant, will like this bright, slight, Washingtonian romance in which the right girl almost marries the wrong man to get even with him, but is brought to her senses finally by a glimpse of an ideal marriage. (Penn. \$2.00.)

IN SEARCH OF LOVE. By Francis Stuart. This novel, attempting a burlesque and satire of a sentimental London film star, her manager, and the British movie public, may prove excruciatingly funny around Wardour Street. Americans will think it both dull and dumb. The young Catholic author of *Things to Live For* ought to be able to do better pot boilers. Published September 24. (Macmillan. \$2.00.)

THE BOOMERANG CLUE. By Agatha Christie. Highly recommended as an intriguing mystery with a vivacious lady and a vicar's son proving themselves suitable substitutes for Hercule Poirot, usually Miss Christie's favorite sleuth. A wholly enjoyable story that will probably outwit the reader. Published September 18. (Dodd, Mead. \$2.00.)

THE RUINED TEMPLE. By the Rev. Richard A. Welfle, S.J. American Jim and British Ronald are two young visitors to Father Ryan's village in the Patna Mission of India. The ruined pagan temple piques the boys' curiosity and they learn plenty in their endeavors to solve its mystery. A Catholic mission action and adventure story. (Benziger. \$1.25.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Universal Negatives

To the Editor of AMERICA:

Francis E. McMahon in "Laymen and Theology" (September 7) says some very good things. His point from Maritain that a "purely natural ethics is a matter for speculation, not a guide for action" is one that needs all the space it can get. He is right, too, in desiring a better dogmatic knowledge in the layman.

But he is not so happy when he comes to criticize things as they are. When bemoaning the inadequacy of the training of laymen in theology today and telling what the fruits of that training would be he says: "There is no evidence even of the contemplation of such training." Need I remind him that a universal negative is a difficult thing to prove? I rather suspect him of scant acquaintance with the actual plans and the intended programs of Catholic universities.

St. Louis, Mo.

BAKEWELL MORRISON, S.J.

States Rights

To the Editor of AMERICA:

In your issue of September 7 the article, "Irrelevant, Immateral, Incompetent," declares that only by Constitutional amendment and Federal law can we provide effectively that the working man receive a decent, living wage for a reasonable number of working hours. To answer the enormous objection to his proposition raised by the defenders of States' rights the author of that article argues that these rights will not be taken away by the measures he proposes, and that legislation by the States is impotent to bring social justice to the working man.

He states: "An amendment to the Constitution would not wipe out this power (to provide for social justice) of the States. It would only grant the power to the Federal Government, without taking away any of the rights of the States. Thus both governments would have the power to regulate intra-State commerce, and would cooperate with each other." This is a naive viewpoint. It should be clear to everyone that under this arrangement the States would indeed be left the right to cooperate, to acquiesce, but they would not have the slightest power to oppose; the essence of their right would be gone, the Federal octopus would have consumed another victim.

Now, as to the impotence of legislation by the several States to work the desired reform. Industry, argues the author, would flee the progressive States and thus force them to withdraw their support of social justice. Is there not a possible solution along this line: let an aroused public opinion, fighting as we are with our back to the wall against the extremes of Communism and omnivorous capitalism, not only provide by State law for minimum wage and maximum hours but boycott the industries, of whatever State, that refuse to meet the standards set in such provision? This boycott could be effected by State law, or by common consent and consumers' leagues. New York, for example, could prohibit the marketing or transportation of any product, at least in large quantities, not manufactured in accord with the requirements of that State. A few key States could thus effect the desired result.

May we not hope that AMERICA, with the aid of such pens as Mr. Lucey's, will hold the lines valiantly, not only in support of social justice, but against Federal encroachment and the destruction of individual liberties. These liberties depend on keeping authority near the people and away from Washington.

New York.

JEFFERSON JONES.

C h r o n i c l e

Home News.—President Roosevelt on September 18 discussed his trip to the Pacific Coast. He will leave Washington about September 26, making only two formal speeches, at Boulder Dam and San Diego, and probably returning to Washington on a cruiser via the Panama Canal. On September 13 he entrusted the major part of the work-relief program to the Works Progress Administration, since the PWA program could not get fully started until the Spring of 1936. On September 14 the President advocated the slogan of "it can be done" for the nation. On the same day he reiterated his intention to make the CCC a permanent organization. A coal strike was averted on September 15 when the miners agreed to extend their present contract for a week. On September 17 the Government stated that it would not oppose a Supreme Court test of the validity of TVA's power policy. On September 18 the National Lawyers' Committee, through the American Liberty League, released a report holding the National Labor Relations Act unconstitutional. On September 17, Constitution Day, Secretary Roper stated what were considered the Administration's views when he called for an "elastic Constitution," while ex-President Hoover warned that liberty died "from encroachment and disregard of its functions," and criticized New Deal tendencies. In Pennsylvania on September 18 the Governor's plan for a convention to rewrite the State's Constitution was defeated. In the Philippine Islands, Manuel Quezon on September 17 was overwhelmingly elected the first President. On September 18 it was announced that General Douglas MacArthur, retiring chief of the Army's general staff, would supervise organization of the Philippine national defense forces.

Mexican Events.—President Cárdenas on September 14 notified Rector Ocaranza that the National University must be reorganized, "leaving its autonomy and legitimate functions, but not as a sovereign entity authorized to interpret the laws of the state, much less to oppose the laws' spirit." Its autonomy "must be limited to a merely technical aspect regarding teaching and to limited administrative liberty." Protesting against this, Dr. Ocaranza and most of his subordinates resigned on September 17. As an aftermath to the shooting in the Chamber of Deputies, seventeen minority members were expelled because of alleged responsibility, and two were reported arrested. The Left-Wing majority bloc charged that they had conspired to overthrow Cárdenas during his political fight with Calles in June. Because of the shooting, the *New York Times* reported on September 18, "for the first time in many years the Chamber of Deputies . . . saw the legislators without their usual pistols in their hip pockets."

Pastoral of Mexican Bishops.—In a collective pastoral letter on September 13, the Mexican Bishops pointed out that the Church has a real social program,

as set forth in the Encyclicals of Leo XIII, Pius X and Pius XI, and that the Church in Mexico, before and after the Laws of Reform, has worked for the social betterment of the Mexican people. The letter related the efforts made by the Church to solve the social problems of other times and declared that the Bishops were attempting to carry out a social program, although deprived of their just rights, by making known the teaching of the Church. The pastoral letter, with many references to "Rerum Novarum" and "Quadragesimo Anno," outlined the Church's stand on the labor problem, private property, taxation, agrarianism, capital and labor, and the duties of employers and employees. Through the pastoral, the Mexican Hierarchy declared that, "forgetting everything that has gone before," it desired most sincerely that, "in so far as this depends on us, there be found promptly a good solution of social problems," and that it is "disposed to assist effectively and energetically, both personally and through our clergy."

League's Plan.—It was widely expected that Premier Mussolini would reject the peace plan offered on September 18 by the League of Nations' committee of five. In fact, the Italian delegation at Geneva had already characterized the plan as "absolutely unacceptable as a basis for negotiations." Although one European diplomat stated that the scheme would give Italy about eighty per cent of what she wanted from Ethiopia, the Italian spokesmen insisted that it was unreasonable and gave Italy nothing at all. Nevertheless the delegates transmitted the plan to their respective Governments, Baron Aloisi to Rome and Teclé Hawariate to Addis Ababa. The document proposed method of international assistance to Ethiopia through the League. Ethiopia would reorganize four departments, for police, finances, public services, and economic development. The chiefs of these departments would be foreigners nominated by the League. One League delegate would preside over the four to coordinate their work. The Emperor Haile Selassie would, however, have veto power over the five appointments. In the next section of the document France and Britain made two offers, first, "certain sacrifices to Ethiopia in the region of the Somali coast," which plainly meant an outlet to the sea; and second, a recognition of "Italy's special interests in the economic development of Ethiopia so long as their own recognized rights and interests are safeguarded." Very important to the whole plan was the fact that Ethiopia's sovereignty and independence were protected by the provision that Ethiopian consent to the entire scheme was made a condition.

British Fleet Mobilizes.—No sooner had the scheme been adopted than Sr. de Madariaga, Spanish chairman of the committee, appealed both to Mussolini and the Emperor to hasten their replies. In Addis Ababa fears were expressed immediately that the League might, under the plan, if adopted, appoint an Italian as chief adviser, or that, alternatively, he might delay all reply and keep the discussions alive until he was ready for actual invasion

of Ethiopian territory. Meanwhile Britain continued to rush her warships into the Mediterranean. Although a strict censorship on naval movements was clamped down, it was believed that the home fleet was cruising in southern waters close to the tip of Spain and ready to dash for Gibraltar at any hint of trouble. The Hood, largest battleship in the world, and ten other vessels were at Gibraltar itself, and Egyptian sources estimated that the British fleet now in the Mediterranean numbered 144 units.

New Financial Measures.—News from Rome hinted that the Italians were deeply concerned over the mobilization of Britain's fleet. But the Council of the Cabinet, meeting on September 18, gave out no word at all on the Italian-British crisis. Instead, the Cabinet announced several new financial measures to raise funds needed for the African war. A new loan was to be made at once. Bearing five-per-cent interest, it would be offered at ninety-five. The income-tax provisions were revised; holes were stopped and enforcement tightened, although the tax itself was not increased. But the tax-exemption limits were lowered, and a new tax was decreed on the transportation of goods by rail or road. It was confidently expected that the 1936-1937 budget would be balanced. This, however, did not include any of the war expenses.

British Laborites and Sanctions.—While British statesmen have been formulating plans for the stoppage of an Italian-Ethiopian war, and battle fleets have been assembling in the Mediterranean, the Labor leaders and their party wavered under divided opinions. The Trade Union Congress voted in favor of a resolution presented by the Congress officials, the National Executive of the Labor party, and the Parliamentary Labor Executive, whereby Labor was pledged to support the League of Nations in the use of all necessary measures against Italy, even to the extent of employing sanctions and military and naval force. Lord Ponsonby, Labor leader in the House of Lords, and Sir Stafford Cripps, of the Labor Executive, resigned their offices because of the resolution, and George Lansbury, leader of the Labor party, also indicated his intention to resign should the party continue to support the League in application of war measures. They and their followers, upholders of pacifism at all costs, have warned the nation against the dangers of an "imperialist war."

Hitler Denounces Lithuania.—Chancellor Hitler protested to the assembled Reichstag against Lithuania's "mistreatment and oppression of the Germans in Memel territory." With apparent reference to the Ethiopian question, he said that "Germany would take no position on any question which does not directly affect us." An impressive display of Germany's new army was reviewed by Herr Hitler. Pointing to National Socialism as the unifier of the German people, he said that the first attempt at German unification was the Christian religion which, he declared, had been wrecked by the denominational split; the second was through absolute monarchy; and the third

was National Socialism. The German Government received expressions of regret orally delivered to Dr. Rudolf Leitner, Counselor of the German Embassy at Washington, from Secretary of State Hull because New York Magistrate Louis B. Brodsky indulged in expressions "offensive to another Government with which we have official relations." The reported willingness of Dr. Hjalmar Schacht to pay interest on the Dawes and Young bonds held by Americans in dollars even though the rate of interest was reduced was regarded as a prelude to a German effort to begin new trade negotiations with the United States. Persecution of the Catholic Church continued, with the arrests of priests and the suppression of Catholic organizations.

Swastika New German Flag.—The German Reichstag assembled in special session at the Nazi party gathering in Nuremberg, abolished its own rules of procedure and put an end to the last vestige of parliamentary government in Germany. At the direction of Chancellor Hitler, it passed a decree stipulating that the national flag of Germany will from now on be the swastika flag. Laws were passed decreeing that German citizenship with full political rights should depend on a special grant of a Reich citizenship charter to be given only those of Germanic blood. Jews were deprived of citizenship and given the status of "state members." Marriage between Jews and citizens of Germanic blood was forbidden under pain of penal servitude or imprisonment. Jews were likewise prohibited from engaging feminine domestic help of Germanic blood who were under forty-five years of age. Flying by Jews of the German flag was also proscribed. They were permitted to show only the Zionist emblem of white and blue. Referring in his Reichstag speech to the Bremen flag incident in New York and the verdict of Magistrate Brodsky, Chancellor Hitler declared: "The insult to the German flag, for which the United States had apologized in dignified form, is an illustration of the attitude of Jewry toward Germany."

Leticia Problem Settled.—An Associated Press dispatch announced on September 18 that the Protocol of friendship and cooperation between Colombia and Peru signed at Rio de Janeiro in May, 1934, was ratified by the lower house. This marked the final peaceful settlement of the controversy over the Amazon River, port of Leticia, which Peruvian troops seized September 2, 1932, and over which forces of the two countries fought several skirmishes. After its administration by a League of Nations commission, Leticia was returned to Colombian control. Opposition to the pact in Bogota was based on the possibility of it causing boundary litigation. Former President Enrique Olaya Herrera, now Foreign Minister, defended the protocol and challenged its critics to a duel.

Greece Prepares to Vote.—While it remained uncertain whether the national plebiscite to decide whether a monarchy should be set up in Greece would be held on October 27 or November 3, details for conducting the

vote were made public on September 18. The people will have to decide between "maintenance of the Republican Parliamentary regime" and the establishment of a "monarchist democracy," which is interpreted to mean a constitutional monarchy after the model of Great Britain. Commentators have no hesitancy about the result and are agreed that the life of the Republic is ebbing; in fact, that it is only former King George's attitude to a restoration by force as undesirable that defers its accomplishment. Demands from Republicans and Venizelist leaders for the resignation of President Zaimis continued. However, the President was ignoring the demands. A Cabinet meeting outlawed the Communist press for leading an anti-royalist agitation.

Croatian Demonstrations.—New manifestations of Croatian nationalism were aroused when on September 15 a monument was unveiled in Zagreb, Yugoslavia, to the memory of the Rev. Franjo Bulic, Croat archeologist. Father Bulic had worked until his death in 1933 on an excavation of the Roman city of Salona, near Spalato. At Spalato, 15,000 citizens cheered for a free Croatia and for Dr. Vladimir Matchek, their leader. At the unveiling of the monument Archbishop Bauer stressed the unity of the Catholic Church and Croatia. About 40,000 persons attended the ceremony. There were no disturbances. The toleration of these demonstrations by the Yugoslav Government was looked upon as an augury of peace and toleration.

Free State Social Betterment.—In connection with the conference of Local Administrators at Limerick, the correspondent of the *New York Times* recounts that under Mr. de Valera's rule there has been a big housing drive throughout the Free State, towns have been improved with better water, sewerage and lighting systems, and more money is being spent on vocational, educational, and unemployment assistance, while free milk and meals for needy school children have helped to swell local expenditure to unprecedented proportions.

The expenditure, according to him, was regarded as necessary, but the problem of securing funds was great. In the matter of housing, he notes that 50,000 houses have been built in the last three years, as against 25,000 in the previous ten years; under present planning, even greater advance in clearing slums and modernizing living conditions in the villages are promised within the next few years. The Dublin municipality, with Government assistance, spent annually £1,000,000 in rehousing.

Soviet Army Maneuvers.—Army maneuvers on a vast scale were engaged in by the Soviet Red army near Kiev during the four days from September 12 to 16. The maneuvers were attended by distinguished foreign visitors from the French, Italian, and Czechoslovak armies. The operations were said to be on the largest scale that the Soviet Union has yet known. Particular emphasis was laid upon extreme mobility of the forces, which would be necessary on account of the immense distances in Russia and the absence of good roads. Mass parachute attacks were a specialty. At the same time

progress was made in advancing the Arctic sea passage, and in establishing airplane stations along the coast of the Arctic Ocean. Rich mineral deposits were said to have been discovered there, with opportunities for the fur industry, fisheries, and some types of agriculture, helped by artificial germination. No effort or expense was being spared in the attempt to open up the frozen North.

Indian War Advance.—About 30,000 British and Indian troops under the command of Brigadier-General Auchinlock departed from Peshawar in a punitive expedition against the Mohmand tribesmen in Northwest India. This mountainous region was never before invaded by an army modernly equipped. The large size of the British force was required for the building of military roads and the protection of the lines of communication. The hostile native tribes continued to carry on guerrilla attacks.

Powers Warn Lithuania.—The British, French, and Italian Governments delivered a joint warning to Lithuania to respect her undertakings under the Memel statute of 1924. Formal assurances were demanded from the Lithuanian Government that the coming elections in Memel territory would be conducted fairly. The note was construed as representing a determination of Britain, France, and Italy to deprive Germany of any pretext for trouble making. Chancellor Hitler's Reichstag attack on Lithuania was considered in Kaunas as a threat of war.

Gloom for Disarmament.—Scant hopes for success in international disarmament efforts owing to the present state of Europe was expressed on September 16 by Norman H. Davis, chief delegate to the Geneva and London conferences. Mr. Davis spoke after a conversation with President Roosevelt at Hyde Park. Prospects, he thought, were very discouraging for reconvening the conference on the limitation of naval armaments this year, as provided for in the London treaty of 1930.

The special correspondent of AMERICA in Washington, Joseph F. Thorning, S.J., has already written two startling articles in recent weeks on the menace of Communism in the United States. The third of the series appears next week under the title: "Red Councils of the Unemployed." They exercise a direct influence over 1,500,000 people; they regard the 10,000,000 unemployed, says Moscow, as virgin soil for Red seeds. Father Thorning's series is important!

Businessmen in high positions suffer from an astounding loss of memory; in fact, in Congressional investigations, their memories just go blank. This interests Floyd Anderson, who writes of "The Utilities Lobby Investigation."

Dom Virgil Michel, O.S.B., is once more assuming the editorial direction of *Orate Fratres* with the beginning of volume ten. This master writes next week on "The Liturgical Movement and the Future."